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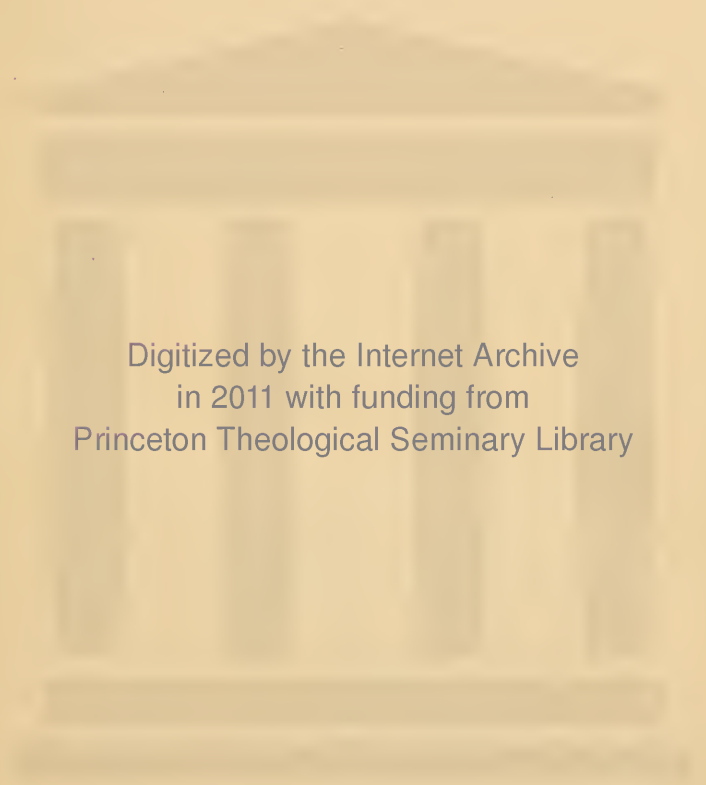
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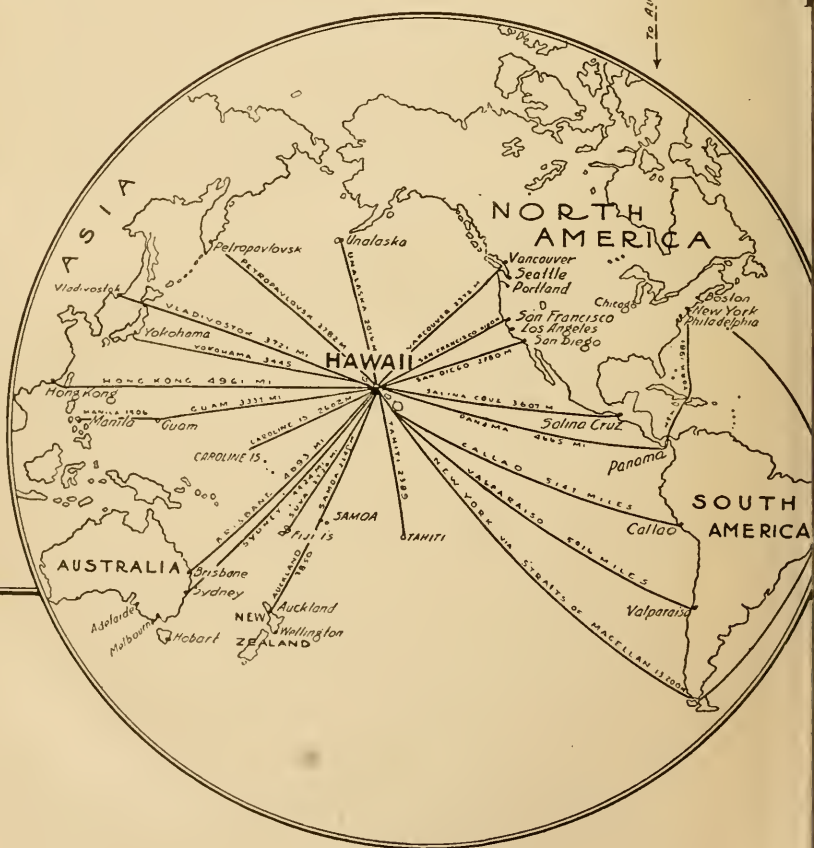
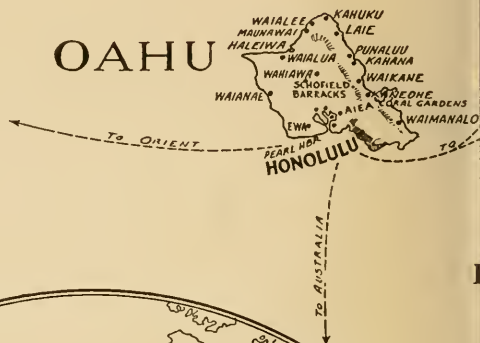








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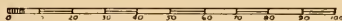


# HAWAIIAN ISLANDS

Map Compiled for the Hawaii Promotion Committee

By R.D. KING & H.E. NEWTON

Scale in Miles



Map used with the permission of  
The Hawaii Promotion Committee



## THE HAWAIIAN ISLANDS

The group lies between 18 deg. 54 min. and 22 deg. 14 min. north, 154 deg. 48 min. and 160 deg. 13 min. west. Eight islands are inhabited.

HAWAII is the largest, 75 by 90 miles. Area 4015 square miles. On it are the highest mountains in the Pacific, two peaks reaching an altitude of more than 13,000 feet. Hilo, the chief city, is second in population in the territory.

MAUI contains 728 square miles. Haleakala is a mountain of more than 10,000 feet.

OAHU, with Honolulu, principal city and capital, 2180 miles west of San Francisco, contains 598 square miles. Pearl Harbor naval station is located here.

KAUAI, "The Garden Isle," is rated the oldest island in the group.

Intensive cultivation is conducted on all principal islands.



# The Pilgrims of Hawaii

THEIR OWN STORY OF THEIR PILGRIMAGE  
FROM NEW ENGLAND AND LIFE WORK IN THE  
SANDWICH ISLANDS, NOW KNOWN AS HAWAII

WITH EXPLANATORY AND ILLUSTRATIVE MATERIAL COMPILED AND  
VERIFIED FROM ORIGINAL SOURCES

BY

REV. AND MRS. ✓

ORRAMEL HINCKLEY GULICK

(CHILDREN OF EARLY MISSIONARY FAMILIES)

*Introduction by*

JAMES L. BARTON, D.D.

ILLUSTRATED



NEW YORK

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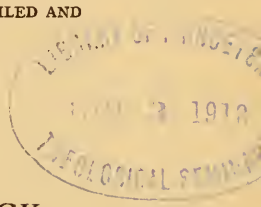
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TO

*The Hawaiian Mission Children's Society*

THE SYMPATHY OF WHOSE MEMBERS HAS BEEN A CONTINUOUS  
STIMULUS TO THE COMPILATION OF THIS RECORD OF  
ONE OF THE MOST SUCCESSFUL MISSIONARY  
ENTERPRISES OF MODERN TIMES

## TO THE MISSIONARY FATHERS

What ho! ye stalwart mariners, now whither do ye sail?  
Your eyes are bright with heaven's light, your courage doth not  
fail.

"The heathen cry" they, smiling, said. "They call on thee and  
me.

We sail to their distress, around a world of sea.

What though there's no returning from off that island strand?

What though there's no returning from out that tropic land?

Where summer never, never dies, strength fails and so may we;

But, conscience clear, and naught to fear, we'll sleep beside the  
sea."

Lo, many years have vanished. The mariners are gone,

Sailed on to dream in brighter day beyond the beauteous dawn.

What ho, ye sometime mariners! Ye followed well the gleam.

The land ye sought in sacrifice, transformed by love hath been.

Good will ye brought and well ye wrought; sail on, and, happy,  
dream!

MARY DILLINGHAM FREAR.



## INTRODUCTION

**T**HE story of the beginning and development of the missionary enterprise in the Hawaiian Islands must take its place among the most romantic and even startling records in modern Christian history. Not a century ago the islands that comprise the Hawaiian group, called today the "Paradise of the Pacific," were inhabited by naked untutored savages, subject to degrading practices and superstitions; human sacrifices were in practice, infanticide in its most revolting character was common. Into and among the people of these islands, living under these conditions, there entered in 1820 a transforming force. It came quietly, without ostentation, with no boast of strength or pride of power, beginning its operations through a small band of fourteen missionaries and three Hawaiian assistants, who sailed from Boston, October 17th, 1819, but who did not arrive at Honolulu until the last day of March, 1820. For nearly two weeks the pagan king delayed to grant them the privilege of taking up their abode on shore. Only forty years before Captain Cook had there been slain by the natives, and over the entire group ruthless and uncompromising paganism held absolute sway.

Upon the arrival of the missionaries there began a mighty conflict between evil upon the throne and the forces of righteousness. It was a battle royal in which

heathen rulers were confronted by the ambassadors of Jesus Christ.

Little by little paganism receded as the spirit of Christ gained the mastery, until Hawaii, now a Christian nation and people, became a proud part of our own country, over which floats the Stars and Stripes. The story of the transformation of these people from paganism to Christianity surpasses in interest every romance, ancient and modern, and records a chapter in the story of the Kingdom of God on earth that well may stand side by side with the Acts of the Apostles.

"The Pilgrims of Hawaii" is the record of these marvellous events in human and divine history, by which a pagan people have been transformed into a civilized Christian nation. But it is of vast significance that the authors and compilers of this story were born into the atmosphere of this mighty reformation and were familiar, from their childhood, with the traditions of the transforming power of the gospel of Christ, as revealed in its contact with Hawaiian heathenism. More than this, even, they have been active participants in the work of transformation, sharing in full its burdens and its triumphs.

JAMES L. BARTON,  
Foreign Secretary of the American Board.

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## FOREWORD

**T**HE year 1920 will be not only the Three Hundredth Anniversary of the landing of the Pilgrims of New England at Plymouth, Massachusetts, but, likewise, the One Hundredth Anniversary of the landing of the sons and daughters of these New England Pilgrims, become Pilgrims themselves, on the shores of Hawaii.

There are many points of contrast between these two pilgrimages. The New England Pilgrims were not missionaries in the modern sense, and had no modern missionary society behind them. They fled from the persecution of their fellow Christians, and their work among savages was subsequent and incidental to their main purpose, which was, as has been sung, "freedom to worship God." Nor did they realize in a single generation any such marvellous growth of civilization in place of the savagery which met them on the threshold of their endeavors, nor within a century any such material prosperity for their children and their children's children.

Yet the study of the two pilgrimages is not altogether a study in contrasts. It was in spirit the same faith which was carried from Holland to New England, and from New England, two centuries later, to Hawaii. The hardships of the *Mayflower* passage in 1620 were hardly greater than those endured on the longer journey by the passengers of the brig *Thaddeus* in 1820. And

great as has been the part played in the story of the last three centuries by the Pilgrims to New England, who shall say that in the coming three centuries the consequences, so far as the shaping of the world's history, will be less important than that other pilgrimage from New England to the central islands of the Pacific sea? We have few and scanty records of how it fared with the earlier band of Pilgrims on their hazardous trip across the Atlantic, or of what were their first impressions of the land which they made their inheritance, or of the years of that first generation in their new home. Such records as we have are rightfully cherished as a precious possession, and have inspired already a noble contribution of poetry and romance, as well as more prosaic historic study.

Fortunately the records of the Hawaiian pilgrimage are quite abundant, though not accessible to the ordinary reader, except in fragments here and there. Their very fullness prevents a full publication of them. But there is given herewith a fairly full presentation of the journals and correspondence of the Hawaiian Pilgrims, such as, with the notes which follow, will enable the attentive reader to get a good impression of what manner of men and women they were, in what spirit they came to their great adventure, and what marvels they met in providential preparation for their work, and in the extraordinary success of the work itself.

ROBERT WHITAKER,  
Los Gatos, Cal.



## NOTE

The several portions of this work are so different one from another that it has seemed best to separate them into three parts.

In the first part is set forth the location of the islands; the coming of the missionaries and the beginning of their work.

The second part consists of quotations from the letters of the missionary fathers and mothers mostly addressed to the officers of the American Board of Missions in Boston. The freedom, fullness, and frankness of the correspondence with the officers of the American Board on the part of the early missionaries is remarkable and truly impressive, indicative of great respect for and confidence in the American Board Secretaries.

The third part is an attempt to show some of the results of gospel teaching and the present conditions of life upon these favored islands, of which, in the language of the Prophet Isaiah, it was said: "The isles shall wait for his law."

It gives the authors of this historical sketch special pleasure here to acknowledge their indebtedness to a daughter of the Pacific seas—Mrs. Frances Gulick Jewett—for her aid in reading the proof-sheets of this history, and for many suggestions enhancing the value of this record.

ORRAMEL HINCKLEY GULICK.

ANN ELIZA CLARK GULICK.

Honolulu, Hawaii.

## A PROSE POEM ON HAWAII

No Alien Land in all the world has any deep, strong charm for me but that one; no other land could so longingly and beseechingly haunt me sleeping and waking, through half a lifetime, as that one has done. Other things leave me, but it abides; other things change, but it remains the same. For me its balmy airs are always blowing, its summer seas flashing in the sun; the pulsing of its surf beat is in my ear; I can see its garlanded crags, its leaping cascades, its plummy palms drowsing by the shore; its remote summits floating like islands above the cloudracks; I can feel the spirit of its woodland solitude; I can hear the splash of its brooks; in my nostrils still lives the breath of flowers that perished twenty years ago.—*Mark Twain.*

## PART I

# HAWAIIAN MISSIONS

---

### I

#### HAWAII AND THE POLYNESIAN RACE

**T**HE Sandwich Islands are now known as the Hawaiian Islands, or as simply Hawaii, or as the Territory of Hawaii.

These islands lie 2100 miles southwest from San Francisco in the mid-Pacific Ocean and, roughly speaking 4920 eastward from Hongkong on the eastern shores of China; 3400 miles eastward from Yokohama, Japan; 4410 miles north by east from Sydney, the capital of New South Wales; and 3800 miles north by east from Auckland, New Zealand.

Honolulu is but a little further from San Francisco than San Francisco is from Chicago. It is also nearly as far from San Francisco as the Western shore of Ireland is from Newfoundland. By the fastest ocean steamer it is four and a half days voyage from San Francisco, though the usual voyage is six days.

The group consists of four islands of importance; first Hawaii, which gives name to the group, Maui, Oahu, and Kauai: and four smaller islands, Molokai, Lanai, Kahoolawe and Niihau. The ports of consequence and safety are Honolulu and Pearl Harbor on Oahu, Hilo and Kealahakua on Hawaii, and Lahaina and Kahului on Maui.

Each island consists of a mountain or mountains rising out of the ocean, there being no extended level plains or flat land. The island of Hawaii may be said to consist of four mountains, the highest of which is Mauna Kea, 13,825 feet, being the loftiest mountain west of the American coast until we reach the Himalaya Mountains in Northern India. These mountains of Hawaii are seamed with valleys, some of which have mountain streams rushing rapidly down to the ocean. Parts of the islands are skirted by coral reefs upon which the breakers continually thunder with their white crested waves which constitute a beautiful fringe to the blue ocean. But on parts of the shores, the cliffs rise abruptly from deep water to great elevations, as on the northeastern coast of Hawaii and on the northern side of Molokai.

The area of the one island of Hawaii is 4015 square miles, it being the size of the state of Connecticut. The area of Maui is 728 square miles; that of Oahu, 600 square miles; that of Kauai, 544 square miles. The total area of the group, including the four smaller islands, is 6449 square miles.

The popular belief that the weather of the tropics is that of torrid heat, is not true of the Hawaiian climate, which is modified by the coolness of the surrounding ocean currents, and prevalent trade winds from the northeast.

The most widely spread aboriginal race in the world is the Polynesian. This race has peopled the Pacific Islands from Hawaii to New Zealand, including the intermediary islands of the Marquesas, the Society Islands, Samoan and Fiji. This wide distribution of the



Diamond Head and Waikiki Bathing Beach



Polynesian race over the thousands of miles of trackless ocean is most remarkable in the history of the human race. The voyages in canoes of these adventurous people, unrecorded in any history, can but fill us with astonishment.

Scientists tell us that the affinity of language is the most fixed and determinative feature of a race. This being the case, there can be no question of the oneness of the Polynesian race which has so widely spread over the islands of the Pacific. Proof of the great similarity of the language is found in the fact that when our missionaries in Hawaii were commencing their work in 1820, Mr. William Ellis, from the Society Islands, landing here on his way from the Society to the Marquesan Islands, and detained here for lack of opportunity to proceed to the Marquesas for four months, rendered great aid to the missionaries in the writing of the Hawaiian language, having had experience in Tahiti, one of the Society Islands, which mission had been started twenty-three years earlier. Though the islands of Hawaii and Tahiti were 2500 miles distant from each other their languages were so similar that Mr. Ellis was at once able to converse intelligently with Hawaiians, and wrote several hymns, one or two of which are used to this day in the Hawaiian worship.

The close affinity of the people of these several islands, one with another, is shown not only in language, but in physical features, in habits of thought, and general characteristics of hospitality and teachableness.

To record the transition of the Hawaiian portion of this race from savagery to Christian civilization, is one of the objects of this book.



## II

### THE PRIMITIVE HAWAIIANS

OF the interesting question, "Whence came the ancient Hawaiians," we can only say that their legends tell of voyagers coming from the southern Pacific and landing on these shores.

These islands were discovered by Captain Cook, an English navigator, in 1778. He thought the population of the islands then to be 400,000, which was probably a large overestimate, as he had no means of judging except by the multitudes who thronged the shores where his ships touched, eager to see the wonderful ships and the strange white people from unknown lands. Following Captain Cook's discovery, the islands were visited by several distinguished voyagers, including Vancouver, who was a lieutenant with Captain Cook, and Kotzebue.

When the first missionaries arrived, the population may have been 120,000.

A people who have no written language can have no history in our sense of the word, and such was the condition before the missionaries arrived. Hence, the recorded history of Hawaii can only begin with the work of the missionaries on these islands. But we may learn something of the life, customs, and history of the ancient Hawaiians from their legends, and chanted rehearsals or songs, called *meles*.



It is scarcely possible to describe to one who has been brought up in the midst of Christian light, the darkness, the cruelty, and the ignorance which envelops a savage and heathen people.

When a small boy my parents employed a Hawaiian woman for housework who had killed all of her seven children in infancy. When speaking of her children she wept, and to the infant children of her employer she was kindness itself. Infanticide had been very common, though maternal affection still remained.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget" (Is. xlix: 15), and they do forget under the oppression and darkness of heathenism. Rev. Moses Kuaea, a fine preacher in the Hawaiian language, the most eloquent of the orators of his day and a noble specimen of a fine race of men, said that the hole in the ground had been dug in which he as an infant was being buried, when some passer-by rescued him and brought him up. He stated that he took the name of Moses, probably upon the occasion of his baptism, for the reason that as Pharaoh's daughter called the infant's name Moses, and said: "Because I drew him out of the water," so he, himself, had been drawn out of the ground.

The following painful representation of the condition of Hawaiian households, in the earlier times, we take from the interesting "Sketches of Life in the Hawaiian Islands," by Mrs. Laura Fish Judd, published in 1880, and recording events of about 1831:

"It was but natural that with the first impulses of maternal love we should turn our thoughts more directly

to native mothers and children. A few days ago we called the women of our church together and requested those who had children to bring them. A large number assembled, our good queen mother, Kaahumanu, heading the list, although she had no children of her own. She brought little Ruth, an adopted daughter. Kinau presented her first born, Prince David Kamehameha, a boy fine enough for any mother not of the seed royal to glory in. Close beside her sits the wife of our deacon, Ehu, with three young children. Several mothers presented their offspring, with the pride of old Roman matrons. We counted the number of those who had living children, and then requested those who had none to rise. The scene that followed I can never forget. Why are you childless? we inquired. Very few had lost children by a natural death. One woman replied, in tears, holding out her hands: 'These must answer the question. I have been the mother of eight children, but with these hands I buried them alive, one after another, that I might follow my pleasures and avoid growing old. Oh, if I had but one of them back again to comfort me now!' She was followed by others, making the same sad confessions of burying alive, of strangling, of smothering, until sobs and tears filled the house.

"'Oh,' said one, 'you have little idea of our heartless depravity before we had the word of God. We thought only of preserving our youth and beauty, following the train of our king and chiefs, singing, dancing, and being merry. When old, we expected to be cast aside and, being neglected, to starve and die, and we only cared for the present pleasures. Such was our darkness.'

"The scene was painful. We tried to say a few words of consolation and advice, and to commend them to God in prayer. We made arrangements to meet them regularly once a month for instruction in maternal and domestic duties, and returned to our happy Christian homes feeling that we never before realized how much we owe the Gospel.



Rev. Moses Kuaea, pastor of the Kaumakapili Church during the eighties. An eloquent preacher



"After my return I related to Pali, my native woman, some of the fearful disclosures made at the meeting. 'My mother had ten children,' said she. 'My brother, now with you, and myself, are all that escaped death at her hands. This brother was buried, too, but I loved him very much and determined to save him, if I could. I watched my mother and saw where she buried him. As soon as she went away, I ran and dug him up. He was not dead. I ran away many miles with him, and kept him hid with some friends a long time. My mother heard of us and tried to get us back, but I kept going from one place to another and after awhile she died. I have always taken care of my brother until now.'"

The historian, Prof. W. D. Alexander, in his "Brief History of the Hawaiian People," records the offering of thirteen persons as human sacrifices to the gods by Kamehameha I, besides the statement that the great king after dedicating a heiau, or enclosure for heathen worship, in Ewa, Oahu, with human sacrifices in April, 1796, moved his army and fleet of war canoes to Waianae. He also consecrated numerous heiaus at Lahaina and other places, with the usual cruel rites.

How near to our day was that day of heathen horrors! How little do the sons and daughters of New England, who now enjoy the peace and plenty of Hawaii, realize what a dark land of dense heathenism this was in the time when their grandfathers sent the gospel to these then far off islands. What a change the gospel has wrought in ninety years. "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." John xiv: 12.

Here in Hawaii human life is now safer than in any part of Christendom, but at that time what humble Hawaiian could be assured that he might not be seized and offered to the gods, before night, as a peace offering, or to insure victory in tomorrow's battle. What misery, what darkness shrouded the rulers and people alike. Is not the above promise of the Saviour fulfilled before our eyes? Are not the changes effected by the gospel teachings of the humble missionaries of the cross in Hawaii more apparent than the changes effected in Judea and Galilee where the Master did his most mighty works?



A Typical Hawaiian Dame





### III

#### THE PIONEER MISSIONARIES

**F**ROM the perusal of Cook's voyages around the world, during which he discovered the Hawaiian Islands in 1778, Mr. Carey, a very humble shoemaker of Northampton, England, who later became a distinguished Baptist minister and missionary, was led to the thought of carrying the gospel to the heathen.

In or about 1786, at a meeting of ministers held at Northampton, England, Mr. Carey proposed as a topic for discussion: "The duty of Christians to attempt the spread of the gospel among heathen nations." The venerable Rev. Ryland received the proposal with astonishment and, springing to his feet, denounced the proposition with a frown, and thundered out: "Young man, sit down! When God pleases to convert the heathen he will do it without your aid or mine." A Mr. Fuller, later a great friend of missionary work, described his own feelings at the time as resembling the unbelieving courtier in Israel who said: "If the Lord should make windows in heaven, might such a thing be." 2 Kings vii: 2.

This suggestion of Mr. Carey in 1786 was the real beginning of modern Protestant missions to the heathen. Thus we see that the account of the discovery,

of the Sandwich Islands by Captain Cook, awakened in Mr. Carey thoughts of compassion for the heathen. So missions were founded in England by Carey and his associates who sailed in 1793 for India. The London Missionary Society sent missionaries to Tahiti, in the South Pacific, in 1797, twenty-three years before the first missionaries to Hawaii were sent from Boston.

In the United States the idea of missions to the heathen was first entertained by students in Williams College in 1808, which led to the founding of the American Board of Commissioners for Foreign Missions in 1810. Their first missionaries, Adoniram Judson and others, were sent to India in 1812.

In 1809 Obookiah and other Hawaiians reached New Haven, Connecticut, and awakened the interest of American churches in the Hawaiian people, which culminated in the sailing from Boston, in the brig *Thaddeus* in 1819, of Messrs. Bingham, Thurston and Whitney and others with their wives and four Hawaiians for the Sandwich Islands, where they landed at Kailua, on the 4th of April, 1820. This was the humble beginning in the Protestant world of that great work which is now considered by many Christians as *the* great work of the church, namely, the proclamation of the gospel to the heathen. This was the beginning of the mission to Hawaii which was reinforced by companies ranging from one to thirty-two and constituting in all one hundred and fifty-three persons sent out by the American Board during a period of 74 years, namely, from 1820 to 1894.<sup>1</sup>

The first company of missionaries who sailed from

<sup>1</sup> See Appendix for personnel.

Boston for Hawaii, October 23, 1819, were: Rev. Hiram Bingham and Mrs. Sybil Mosely Bingham; Rev. Asa Thurston and Mrs. Lucy Goodale Thurston; Mr. Samuel Whitney and Mrs. Mercy Partridge Whitney; Thomas Holman, a physician, and Mrs. Lucia Ruggles Holman; Mr. Daniel Chamberlain, a farmer, and wife and several children; Mr. Samuel Ruggles and Mrs. Mary Wells Ruggles; Mr. Elisha Loomis, a printer, and Mrs. Maria Theresa Sartwell Loomis; and accompanying these as helpers three Hawaiian youths from the Foreign Mission School at Cornwall, Connecticut, Thomas Hopu, William Tenui and John Honolii and, also, George Kaumualii, a son of the King of Kauai.

Rev. Hiram Bingham was born in Bennington, Vermont, in 1789, and was a graduate of Middlebury College and Andover Seminary. He was a man of great courage and energy, and was located at Honolulu in April, 1820, which city ere long became the abode of the king and higher chiefs and the most frequented port of the islands. The earliest missionaries soon acquired much influence with both the king and chiefs and with the common people. The chiefs after learning the unselfish character of the missionaries came freely to them for advice in matters of government and of dealing with foreigners. Mr. Bingham acquired a thorough acquaintance with the language of the people and his great industry is evident in that he translated a large portion of the Bible into the Hawaiian language from the original Hebrew and Greek, and, also, wrote many of the hymns of worship, some of which are today in constant use.

Under Mr. Bingham's guidance a very large thatched building was erected as a house of worship upon the grounds of the present Kawaiahao Cemetery. This was the first church or meeting house of which the writer has any memory. The present Kawaiahao Church, a coral stone building, was in process of erection when Mr. Bingham left with his family for return to the United States in 1841, on account of Mrs. Bingham's health, having completed twenty-one years of most successful missionary service. He did not return to the islands. Mrs. Bingham was a model missionary wife and was a most important factor in winning the love and devotion of chiefs and people. They were the parents of seven children.

Rev. Asa Thurston was born in Fitchburg, Massachusetts, in 1787, graduated from Yale College and Andover Theological Seminary, was ordained to the ministry in Goshen, Connecticut, September 29, 1819, and sailed October 23, 1819, for the mid-Pacific islands. Upon arrival at the islands he was located at Kailua, Hawaii, which was then the headquarters of King Liholiho (Kamehameha II) and of the higher chiefs. The removal of the king and court from Kailua to Lahaina and, finally, to Honolulu, was effected gradually during the Thirties. Thus Kailua became one of the most lonely stations in the group.

Father Thurston became proficient in the vernacular and was the translator into the Hawaiian of several portions of the Bible.<sup>2</sup>

He was not a man of many words, but when he spoke in the mission meetings his words were of weight. On

<sup>2</sup> See Appendix A.

one occasion the deliberative body had long discussed the question of locating a member at the remote and needy station of Hana, Maui. After long debate Mr. Thurston's thought was asked. His laconic reply was: "Give no place to the Devil." Thenceforward for twenty years Hana was one of the mission stations.

Rumor said that when in Yale Mr. Thurston was known as an athlete, and that was long before athletics became so prominent a feature of college life. He never returned to his native land and died in Honolulu at eighty years of age, after forty-eight years of most efficient missionary service.

Mrs. Lucy Goodale Thurston was a cousin of Rev. William Goodale, an honored missionary of the American Board in Turkey, by whom she was introduced to her future husband one month before they sailed for the then called Sandwich Islands. Though their courtship was so short, their union proved to be most happy, each being filled with the highest possible purpose in life, namely, the spread of the gospel among the heathen.

Mrs. Thurston's words of counsel were listened to with profit and pleasure by old and young alike. Even the children of the mission loved to hear her talk. She delivered a fine address in the Seamen's Chapel in Honolulu, in or about 1860, which might have been entitled: "Weep ye for the daughters of my people."

Mr. Samuel Whitney was from Bradford, Connecticut, and was born in April 28, 1793. He was not ordained before sailing for the islands, but was ordained in Kailua November 30, 1825, five years after arrival in the islands. He commenced his mis-

sionary life at Waimea, Kauai, July 25, 1820, and closed his career December 15, 1845, having completed twenty-five years of effective missionary work at Waimea and was held in highest esteem by both chiefs and people of Kauai, whose respect and affection he won in a remarkable degree.

Mrs. Mercy Partridge Whitney was from Pittsfield, Massachusetts, and lived in Waimea, Kauai, until her death on December 26, 1872.

Mr. Samuel Ruggles was one of the pioneer company who, with Mrs. Ruggles, embarked for Hawaii in the Brig *Thaddeus*. They were first located in 1820 with Mr. and Mrs. Whitney at Waimea, Kauai, and afterwards on Hawaii. After rendering fourteen years of very valuable pioneer work, winning the esteem of fellow missionaries and the love of the Hawaiians, constrained by ill health, he left with his wife and children for the States where he lived for many years.

Mr. Elisha Loomis, printer, with Mrs. Loomis, were of the pioneer company. He was a ready writer and is supposed to be the author of a journal of the voyage around Cape Horn. A small printing press must have been sent out in the brig with this first company of missionaries. The first lessons printed were eagerly received by those natives who had learned to read from manuscripts. For many years all the printing on the islands was done by the Hawaiians who had been taught by Mr. Loomis. A few years later, when another printing press had been received, the first machine was taken to Oregon by a successor to Mr. Loomis, Mr. Edwin O. Hall, and was the first printing press seen west of the Rocky Mountains. It is now treasured



in a Museum of Mementos in Oregon. Mr. Loomis returned to the States on account of ill health in 1827 and died at the early age of thirty-seven years.

Thomas Holman, M.D., Missionary Physician, was one of the ever memorable company of pioneer missionaries to Hawaii. His connection with the mission was very brief as he returned to the States four months from the day the company sighted the mountains of Hawaii. His wife was a sister of Mr. Ruggles.

Mr. Daniel Chamberlain, wife and five children, came out in the pioneer company; it being thought that much might be done for the people through instruction in farming. Mr. Chamberlain is well spoken of in the correspondence of the early missionaries as a man of rare good judgment and as rendering much help in the early settlement of the missionary company. But the bringing up of the children in close contact with the benighted people about them, soon became a matter of grave solicitude. To save the children, Mr. Chamberlain was released from connection with the Board and, returning with Mrs. Chamberlain and children, left the islands March 21, 1823.

Besides the missionary company, who sailed in the *Thaddeus*, there were included three young Hawaiians who had been for a time in the Foreign Mission School at Cornwall, Connecticut, and who were to be helpers in the missionary work. Their names were Thomas Hopu, William Tenui, and John Honolii.

These young Hawaiians, who had acquired some knowledge of the English language, were of service, at the first, as interpreters for the missionaries and, especially, in securing from the ruling chiefs permission

for the landing and residence of the missionaries upon the islands. They undoubtedly gave to the Hawaiian rulers and people their estimate of the true and benevolent purpose of this body of strangers in their mission to the islands. Thomas Hopu proved to be a most faithful missionary worker among both chiefs and people. William Tenui (Wm. Kanui) wandered both in faith and practice for years, but later returned to the fold. We find no special mention of Honolii.

In addition to these three, there was a fourth young Hawaiian of the company, who came as a returning wanderer to his native islands. George Kaumualii, son of the King of Kauai, who later was known as Humehume, and who proved to be a disturbing element on Kauai.



## IV

### EARLY DAYS OF THE MISSION

**T**HE Hawaiians had developed with great difficulty and almost infinite patience implements of stone and shells to take the place filled in our civilization by iron and metallic instruments. They also had the art of manufacturing a coarse paper called *kapa* from the bark of a shrub which constituted the only clothing of a race probably as scantily clad as any portion of the human family.

Think, too, of the labor and patience required to build a canoe, fashioned out of the trunk of a tree, without any metal implements, using instead a stone hatchet or adze. The larger canoes were, perhaps, over thirty feet long, the body being one piece of wood.

Their farming implement was but a little flattened wooden spade.

In the view of civilized man they had almost everything to learn. The missionary, if a farmer's son, taught them the use of oxen, horses, ploughs and carts; if of a mechanical turn, at the carpenter's bench, they could be taught the manufacture of furniture and the erection of houses, and the art of printing. The missionary's wife taught the arts of cooking, dressmaking, and housekeeping.

Anything in the way of a dwelling, beyond a thatched house without a floor, they knew not of. The church, the school house, the Town Hall were all yet but in the imagination of the missionaries. The first school houses and meeting houses were large thatched structures built in the same manner as were the huts of the people, but of great size. Mammoth grass houses, without floors, doors or windows. Thatched houses are seldom seen now on the islands.

The earliest missionaries had to invent for the people the art of reading and writing, of which most of them had not the slightest conception.

A missionary once sent by a messenger to a brother missionary at a neighboring station, seven melons, also sending by the same messenger a small package. On delivering his burden, the messenger was asked where the seventh melon was, and insisted that only six had been sent. "How could you know there were seven melons, for I was not in sight of the other melons when I ate the seventh?" It was inconceivable to him that the package which he had delivered informed the receiver of the number of melons sent, he having no idea of the art of writing.

The first endeavor of the missionaries was, necessarily, the acquisition of the language of the people. Their influence with the rulers and people depended on the intimate and thorough understanding each of the other. The higher chiefs soon recognized the value of these foreigners who had come to their shores with a different purpose from that of financial gain. The love and compassion of the missionaries for the needy Hawaiians led the chiefs to patronize them, and afford

them great facilities in meeting the people. Of course, at first, the chiefs could not appreciate the disinterested love of the missionaries, but when once fully convinced that they were seeking their good, opposition was overcome, and when individuals of the chiefs became ardent disciples, access to the people was at once secured.

One of the most serious problems, that of writing the Hawaiian language, was successfully overcome, and we have reason to believe that great assistance came to them, in the solution of this problem, from Mr. Ellis of the mission in the Society Islands, which mission had been in progress for twenty-three years.

To the five vowels, a, e, i, o, u, were given the sounds of these letters as used in the Italian. These five vowels with seven consonants were all that were needed to express every sound in the primitive Hawaiian language. Little by little progress was made in teaching individuals to read and write, and the men who attended the teachings of the missionaries under the advice and approbation of the chiefs, were sent forth to teach the use of letters and the arts of reading and writing among their own people. The men thus sent forth to impart to their scholars the magic art of reading and writing, were also to tell the wonderful and joyful story of the gospel. Such teachers returned at stated intervals to the missionaries to receive further instruction which they in turn might impart to their people. Both chiefs and people were wonderfully fascinated with the thought that their language could thus be reproduced on slate or paper or other plain surface, conveying ideas for the enlightenment of the

reader. Later followed the wonders of printing, which vividly impressed both the chiefs and people and greatly stimulated them in acquiring knowledge.

At first the printing was in very small leaflets. Later followed small portions of the Scriptures in leaflet and, still later, in pamphlet forms. From these humble beginnings the whole people, through the schools established by the missionaries, became readers. First the Four Gospels, later the New Testament and, finally, the whole Bible was printed, forming a version of wonderful beauty, simplicity, and accuracy. While this fact can be so briefly related, the process required years for its fulfillment. The translation and publication of the entire New Testament was not completed till the missionaries had been in the islands fifteen or sixteen years.

The writer remembers when the New Testament completed first reached his father's home on Kauai, and he remembers the arrival at the house of a woman from a distant village bringing a chicken for the purchase of the Testament. He witnessed her as she took the precious treasure in her hands and, with tears of joy, placed it in her bosom for return to her home. This was indeed, to multitudes of Hawaiians, The Word of Life.

The cordial subjection of the people to the commands of the chiefs contributed greatly to the success of the missionary work. When Kaahumanu, the queen regent, gave herself to the art of reading and to the study of the Bible, and when she and succeeding chiefs told the people to listen to the teachings of the missionaries and to learn to read the Word, the whole

people at once sat at the feet of their missionary teachers.

The fruits of this spreading of the word of God among a people able to read it are incalculable. Hawaii, today, is a Christian country in consequence of faith in the teachings of the word of God.

Aside from the instruction in reading and writing and the imparting of the gospel story, the missionaries were continually called upon to minister to the sick and the destitute. The missionary physicians were able to assist greatly in the spread of the gospel by the practical alleviation of physical suffering among the people, and in stations where there was no physician, the missionary was continually called upon to administer to the ill and the suffering. We do not claim that their aid would bear comparison with that of a regular physician, but great alleviation was often afforded by a missionary whose medical knowledge was limited to the administration of the most simple medicine and whose practice included the nursing and care of the sick. The people soon acquired childlike confidence in the benevolent purpose and the ability of the missionary to relieve distress. Much of the sickness and ailments of both parents and children was, doubtless, due to damp and unwholesome conditions in their thatched houses which were never furnished with board floors. The inmates of most houses simply spread their mats on the ground and slept upon them, while the well-to-do had elevated platforms upon which to sleep in the place of bedsteads.

## V.

### ORGANIZATION OF THE MISSION

**T**HE company of Pilgrims who came from Holland and England to the shores of America in 1620 organized themselves into a body politic at a meeting held in the cabin of the *Mayflower* shortly before landing upon Plymouth Rock, Massachusetts. That company numbered in all one hundred and one persons.

We find that the organization of the first company of missionaries to Hawaii into a mission took place February 23, 1823, upon the adoption of a single sentence which we may call their Organic Act, and which reads as follows:

“We, the undersigned ministers and missionaries of the Lord Jesus Christ in the Sandwich Islands being sent for the defence of the truth and for the enlightening of the Gentiles, agree to unite in an association for mutual improvement and mutual aid in laying the foundation, maintaining the order, and building up the house of the Lord in these Islands of the sea.”

This paper was signed at that date by Rev. Messrs. Asa Thurston and Hiram Bingham and Wm. Ellis. The successive companies arriving at irregular intervals signed this Organic Act.



The mission as thus organized continued to exercise control of its members and act as a unit until it was superseded by the organization of the body of Hawaiian churches, styled The Hawaiian Evangelical Association, in 1863.

This mission was a democracy, a small but a true one, where the majority ruled and where no dictator prevailed. Every vital question was fully and frankly discussed until a decision was reached in a vote of the majority. This condition was modified by the fact that the American Board of Missions in Boston had control of the disbursement of the funds contributed by the churches.

The distance of this missionary colony from the office of the American Board in Boston was so great that self-government was, in a degree, imperative, leaving to the mission the settlement of many vital questions, such as the location of members, establishment of schools, and the translation and printing of the Bible and of Christian literature. In some measure these questions were subject to the final approval of the Board in Boston.

The expenditure of any large amount for any specific object waited on the approval of the governing Board in Boston. This led to a continuous and detailed correspondence with the secretaries of the American Board and insured against unwise or hasty expenditure.

As President Lincoln once said that the voice of the 50,000,000 was to him the voice of God, so the members of the mission were wont to say that the voice of the mission was the voice of God. The substantial harmony of the mission, in spite of the variety of

temperament and occasional sharp differences, was remarkable.

During the earlier years of the mission occasional meetings were held at irregular times and it was, perhaps, six or eight years before the regular annual assembly of the mission was established. The inter-island communication in small schooners was so uncertain and expensive that it might have been thought unnecessary to hold annual meetings, but the harmonious conduct of missionary enterprises constituted an evident call for such meetings. These meetings were held in Honolulu as being the natural center. Social and spiritual intercourse could be insured in no other way and was of vital importance to both parents and children. To the children of the families living almost alone and having no playmates beyond the brothers and sisters of their own household, the annual meeting was the great event of continued anticipation. These meetings generally covered from two to three weeks, and the voyages back and forth from the remoter stations were the most memorable events of childhood memories. Not only was the general meeting the time for spiritual and intellectual stimulus, but it was also the season when the frugal housewife could secure the means for making necessary clothes for her children and, also, for securing whatever provisions from far lands were thought necessary for the health and sustenance of the household.



## VI

### RULERS OF THE HAWAIIAN RACE

**I**N the Marquesas group we find that the people of each valley may be said to have constituted a self-governing community, or, rather, each little group was under the control and dictation of the strongest and fiercest savage among them, and no allegiance was accorded to any one outside of the specific valley.

Social and political conditions among the primitive Hawaiians were broader and more comprehensive. The country was divided into districts varying from perhaps ten to fifty or sixty miles in width, and the whole people of such district constituted the feudal tenants of the chief, or of the chief family, who claimed and exercised the power of apportioning the land, the mountain privileges, and the ocean privileges, to their tenants at will. Such chief, at his pleasure, could require a tenant to give him the fattest pig, the patch of growing taro, or anything or everything he possessed. Upon the least cause for displeasure the helpless tenant and his family might, without a moment's warning, be ejected from house, home, land and every means of living. Such conditions insured the most abject service.

Usage gave the chief the right to call out for work all his male tenants for from one-fourth to one-third of the

days of the month. Older residents will recognize the term *Konohiki* days, Landlord's days. The service to which the landlord might call his people might be, to make a road, to build a house for public or private purpose, to enclose a fish pond by building a stone wall around a portion of shallow water within the barrier reef, to erect a heiau or stone enclosure for the observance of heathen worship, to go to the mountain and cut down big trees with a stone adze, hew out a canoe or canoes and drag them many miles from the mountain to the shore. The tenant might be required to take his life in his hand, arm himself with a spear, and go forth to war under the lead of his chief, with neighboring chief or tribe.

The chiefs and people were frequently engaged in sanguinary and deadly war, whose end was the overthrow of the neighboring chief and the destruction of his tribe. They seem to have taken naturally to the game of mutual destruction without having had before them the example of the 20th century enlightened European nations of 1914 of the Christian era. Or, was it that the nations of Europe set out to follow the example of the primitive Hawaiian. We can but note the coincidence.

Capt. Cook, in his call at Kealakekua, Hawaii, made the acquaintance of an enterprising young chief named Kamehameha, who, with a brother, held the power of chieftainship in Ka-u. This powerful chief quarrelled with and slew his brother Keoua in battle, made himself king of Hawaii and later, by conquest, became the acknowledged king of all the group except the more distant island of Kauai; and this last island of

the group came under the sway of his son Liholiho or Kamehameha II in 1821. Thus the group became consolidated into one peaceful and united kingdom under the one reigning family of Kamehameha, which held sway over the united Hawaiian people from the completion of Kamehameha's conquest in about 1780 for ninety-two years, or till the death of Lot Kamehameha V, December 11, 1872.

Kamehameha I was the most distinguished of all the Hawaiian chiefs, and was possessed of marked and strong characteristics. He was a firm believer in the powers of the heathen priesthood of his time, and made such use as he pleased of their occult practices in winning his way to power. He offered many human sacrifices upon the dedication of the great heiau at Kawaihae, and at Hilo upon celebrating his victory over his enemies in battle, he offered a human sacrifice or sacrifices upon a huge flat-topped black rock which now lies in a lot on the north side of Waianuenue Street, in the City of Hilo and near the Wailuku River.

In 1807, during the illness of one of his wives, Queen Keopuolani, at Waikiki, upon the declaration of the priest that the illness was the result of some one having eaten tabu cocoanuts, Kamehameha had ten men seized for sacrifice, but as she speedily recovered, seven of them were released and but three were sacrificed. It will never be known how many poor victims were sacrificed by him at the behest of the cruel priests whose pleasure it was to have such a devotee in the person of this great king. And yet this same king after consolidating his kingdom uttered a decree that

the traveller might sleep unmolested by the roadside; that none should harm the defenceless one. This decree of the king is called Ke Kanawai Kamamalahoa.

Mr. Dibble gives us the following story regarding Kamehameha, illustrating his lack of any knowledge of letters:

A certain captain said to Kamehameha, "I can put Kamehameha on a slate," and proceeded to write the word Kamehameha. The chief scornfully said, "That is not me—not Kamehameha." The captain then said, "By marks on this slate I can tell my mate, who is at a distance, to send me his handkerchief," and proceeded to write the order. Kamehameha gave the slate to a servant, who carried it to the mate and brought the handkerchief. Kamehameha then took the two, the slate and the handkerchief. He looked at the writing and at the handkerchief, they did not look alike. He felt of the two, they did not feel alike. And what connection there could be between the one and the other he could not imagine.

Such was the most distinguished man of ancient Hawaii, sometimes called the Napoleon of the Pacific. His enlightenment was in a measure shown by his friendship to foreigners settled upon the islands, some of whom exerted a valuable and helpful influence upon the king and chiefs. Among these may be named John Young, supposed to have been an American, and Isaac Davis, an Englishman, both of whom were seamen who left their ships and allied themselves with the chiefs. Kamehameha died May 8th, 1819, at the age of 82 years, eleven months before the arrival of the first missionaries at Kailua, on April 4th, 1820.

Kamehameha by verbal command left the kingdom to the elder of his two sons, Liholiho, afterwards called



A Statue of Kamchameha I.





Kamehameha II. The sovereignty of this rather giddy young man was recognized and accepted by the people, as was also the more mature and steady authority of Kaahumanu, the younger of his several widows of whom we speak particularly in the chapter treating of Illustrious Hawaiian women.

Liholiho was more addicted to strong drink than ever was his illustrious father. His reign was little short of five years, and ended by his sailing for a visit to England accompanied by his wife, Kamamalu, Kekuanaoa, and several other chiefs. The party embarked from Honolulu in November, 1823, and landed in England in May, 1824, and both the king and queen died in London of measles, early in July. Thus early ended the career of this reckless, daring, and intemperate young man, whose departure left the heirship of his throne to his younger brother, Kauikeaouli, and the immediate guardianship and administration of the government to the most remarkable of all Hawaiian women, Kaahumanu, one who proved herself more fit to rule than any inexperienced youth or than any other then living chief.

Kauikeaouli, Kamehameha III, the third sovereign of the united kingdom of Hawaii, and the second son of Kamehameha by Keopuolani, was born at Keauhou, near Kailua, in Kona, Hawaii, August 11, 1813. He was under seven years of age when the first missionaries arrived in 1820, and was but ten years of age upon the sailing of his brother, King Liholiho, for England in 1823, and whose death in England July 14, 1823, made him at this tender age the nominal sovereign of the land.

Says the Wise Man or Preacher, Eccl. x: 16: "Woe unto thee, O land, when thy king is a child." But as when Josiah at eight years of age became king of Israel, the Lord raised up the High Priest Hilkiah and the prophetess Huldah, who guided the youth aright and helped him to be one of the best rulers that Israel ever had, so Providence directed that Kaahumanu should be the Kuhinanui, or Prime Minister. Kaahumanu, moved by admiration for Mr. and Mrs. Bingham, received light and instruction from them for the years that intervened from the departure of Liholiho for England in 1823 to her death in 1832. She was of incalculable value to her people in orderly living, and in the upbuilding of Christian life, character, and civilization.

Kauikeaouli's reign may be counted to have commenced at the death of Kaahumanu in 1832, and terminated at his death in 1854, at the age of 41 years, and covering a most eventful period of 22 years of Hawaiian history.

Under his liberal and enlightened rule the whole nation may be said to have emerged from a condition of heathenism into that of a childlike Christianity. In personal character his one great failing was frequent indulgence in strong drink. He was so good and generous a character that all the people of the land

Were to his virtues very kind,  
To his failings a little blind.

He told his people: "Listen to the missionaries. Do as I tell you, do not as I do."

Several grand events and enactments mark the reign



of this truly unselfish and enlightened ruler, which we mention here:

*First*, the Great Mahele or division of the lands. The unwritten law placed all the land of the islands in the hands of the king. All was his, and every disposition of every plot of ground was at his command.

The heart of our gracious king, together with the advice of the more enlightened chiefs, all under the kindly guidance of disinterested missionaries, led him to decree the division of all the land of the islands into three parts, one-third for the government, one-third for the chiefs, and one-third for the Crown.

This great enabling act laid the foundation for personal property in lands and farms, fields and houses.

*Second*. A great step in the same line, and promotive of stable possession of houses and farms, was the granting of fee simple titles to every individual native Hawaiian who would make application, and meet the expense of the survey, and the deed for his residence lot, together with such taro or potato patch as he had been cultivating. A land commission was appointed to assist the people in securing these fee simple titles, many thousands of which were issued to the incalculable benefit and enrichment of the rank and file of the people.

*Third*. Another great act was the granting, of his own accord, of a Constitution whereby he resigned the arbitrary power of governing by imperial decree, or personal dictation, and granted to his people the power to elect Representatives to a Parliament in which the Representatives of the people would be associated with the chiefs or Nobles of the realm, in making the laws

of the land. Such laws to be of force upon his approval.

*Fourth.* A feature of his reign, and one of vital importance to the advancement of his people, was the systematic organization of the Government; appointing a judiciary department with orderly judges of different ranks and duties, as Chief Justice, and Associate Judges, of the Supreme Court; Circuit Courts for the several islands; and District Judges in each of the more populous centers throughout the islands.

There was also a constituted Finance Department with a Minister of Finance, to whose care was committed the collection of the taxes established by the Legislature.

But perhaps the most important of all these acts of organization was the appointment of a Minister of Education, whose duty it was to establish, under the provisions of law, common schools that were to secure the attendance of all the children of the land and to instruct all in the arts and mysteries of reading and writing.

At the head of this Department of State was first placed Rev. Wm. Richards, one of the early missionaries, who, upon his death in 1847, was succeeded by Rev. Richard B. Armstrong, D.D., a most able man and the father of General Samuel C. Armstrong, founder of the institution for the benefit of the colored men, in Hampton, Virginia.

This machinery of government, organized during the reign of Kamehameha, was so complete and so well officered that Mark Twain facetiously said, "It was like the machinery of the Great Eastern in a sardine

tin." But for all the light criticism of the humorous writer, as well as that of many less kindly critics, the government of Kauikeaouli stood many hard knocks, and educated the natives and foreigners alike in the great wisdom of statecraft, and the masses grew in enlightened life under law, as a happy substitute for the dictation of the arbitrary rule of the past ages.

He was every inch a king, when he was sober, and in his right mind, and was the most thoroughly beloved and revered by his people of any ruler who had occupied the throne.

## VII

### ILLUSTRIOUS HAWAIIAN WOMEN

**T**HE position held by women of exalted rank in Hawaii was unique and perhaps never so definitely accorded to women in any other heathen or pagan land.

Keopuolani, a wife of Kamehameha I, and the mother of Kamehameha II and III, was a woman of commanding character and influence. She was a leader in the abolition of the tabu system, advising her son, Liholiho (Kamehameha II), to break the tabu. This step led, through the influence of a portion of the priests, to civil war and to the great battle in Kona, Hawaii, which, in a large measure, ended the despotic power of the priesthood. All of this occurred within a few months before the arrival of the first company of missionaries. Listening to the earliest instructions of the missionaries, Keopuolani became the first convert and received baptism from Rev. Wm. Ellis in Lahaina on Sept. 16th, 1823. This event was of incalculable value in the spread of the gospel among a chief loving and honoring people.

Kaahumanu, a younger wife of Kamehameha I, became the regent of the islands upon the departure of Kamehameha II with his wife and accompanying

chiefs to England, where he died July 14, 1824; her regency continuing during the minority of Kamehameha III). She it was who, in the beginning of the reign of Liholiho (Kamehameha II) had the courage to propose before the assembled people that the tabu system be abolished. Keopuolani seconded her motion. During the first years of her power she was haughty in her manner toward the missionaries, holding out her little finger to them when the missionaries called upon her, instead of giving them the hearty handshake which she was most happy to do when, in after years, she had embraced the gospel teachings. She then became very friendly and was the most earnest and outspoken friend of missionary work in the islands. She made extended tours of the islands, accompanied by one or another of the missionaries, calling her people together in multitudes to hear the Word proclaimed by the gospel missionaries. Her rule was supreme and her influence for the upbuilding of Christianity most powerful until her death in 1832.

A third distinguished woman, of those earlier years, was Kapiolani, wife of Naihe. She it was who visited the crater of Kilauea on Dec. 22, 1824, for the express purpose of overthrowing the superstitious faith in the power of the goddess *Pele* who was supposed to preside over the volcano of Kilauea and at will to cause earthquakes and to send forth eruptions. Setting out from Kona, she started on her journey of 150 miles mostly on foot. The people, knowing her purpose, sent messengers to her on her way, entreating her to desist from her foolhardy expedition. Nothing daunted, she went to the crater, descended to the brink of the lake of

molten lava and there broke the tabu by eating the sacred berries which grow on the volcano's brink.

Of Kapiolani Rev. C. Forbes writes July 22, 1841:

Our beloved friend and mother in Christ, Kapiolani, has gone to her rest. She died May 5th, 1841, of erysipelas. Her last end was one of peace and decided evidence that your missionaries have not labored in vain. For 24 hours and more preceding her death she was delirious owing to the violence of the disease which fell on the brain. This nation has lost one of its brightest ornaments. Her life was a continual evidence of the elevating and purifying effects of the Gospel. She was confessedly, the most decided Christian, the most civilized in her manners, and the most thoroughly read in her Bible of any chief this nation ever had, and it is saying no more than the truth to assert that her equal, in those respects, is not left in the nation.

A fourth of these distinguished women was Kinau, a daughter of Kamehameha I and Hoapili wahine, thus making her a half sister of Kauikeaouli (Kamehameha III). On the death of Kaahumanu, she became premier and is frequently spoken of as Kaahumanu II. Her husband was Kekuanaoa, one of the high chiefs who went to England with Liholiho. Two of her sons, Alexander and Lot, were successively kings under the titles of Kamehameha IV and V. Upon Kinau's death on April 4th, 1839, the king appointed Kekauluohi or Auhea as premier, thus keeping up the tradition of having a chiefess as Kuhinanui or Prime Minister. Auhea was the mother of King Lunalilo who succeeded Kamehameha V and reigned one year, until his death in 1874 when he was succeeded by David Kalakaua.



Princess Bernice Pauahi Bishop, wife of Charles  
R. Bishop. She endowed the Kamehameha  
Schools of Honolulu





Emma Rooke, a granddaughter of John Young, was the adopted daughter of Dr. Rooke, a physician of long practice in Honolulu. She married Kamehameha IV and with her husband founded in 1860 the institution known as the Queen's Hospital in Honolulu.

Bernice Pauahi Bishop was the daughter of Konia who was a daughter of Kamehameha I. She was a pupil in the school of Mr. and Mrs. Cooke, founded for the benefit of the young chiefs. She was a person of very attractive appearance and manner and became the wife of Hon. Charles R. Bishop, the first banker of Honolulu. In the great division of lands by Kamehameha III one-third of the lands was taken by the king as crown lands, one-third allotted to the several chiefs of high rank and the remaining third constituted the government lands. The higher chiefs, being childless, one by one made Mrs. Bishop their legatee upon their death, thus making her the wealthiest individual land owner upon the group. This wise woman provided in her will that the income of these lands should be devoted to the education of the people of Hawaii, thus founding the Kamehameha Boarding Schools, one for boys and one for girls, so widely known, which are now the best endowed educational institutions upon the islands.

Queen Liliuokalani came to the throne upon the decease of her brother, Kalakaua, in 1891, her reign continuing until the establishment of the Provisional Government in 1893, under President Dole, which resulted in annexation to the United States of America in 1898. She is still living in Honolulu, honored and beloved by her people.

## VIII

### THE HAWAIIAN MISSION CHILDREN

**M**R. ELLIS, from his long experience among the natives of Tahiti, warned the missionaries of Hawaii of the danger that their children might be corrupted by free association with the heathen about them. Hence, it became a matter of the utmost solicitude of many a missionary mother that her children should not learn the Hawaiian language, or associate in any degree with the children of the natives about them. The difficulty of carefully guarding a group of lively children from the acquisition and use of the language used by every domestic in the family, and by ninety-nine of every one hundred callers, was simply immense if not crushing. There were marked differences in the different families in respect to the strictness with which this interdiction of the use of the Hawaiian language by the children was observed. And yet though some of the most dutiful and obedient of the children seldom spoke in the Hawaiian language, all who remained in the islands till in their teens acquired full command of the vernacular, and were proficient in the use of it as soon as the restraints of early childhood were removed.

The children of the first company that arrived were sent in their childhood to the States, there being no school suitable for their instruction, while the time and energy of the parents were necessarily largely spent upon the people about them. But the children of the

missionaries commencing with the third band, were generally retained by their parents. About the year 1840 the American Board learned that there were several large families of children with their parents, purposing to return to the fatherland. This condition of things alarmed the officers of the American Board and induced them to make a liberal grant for the opening of a school in the islands for the mission children, including a boarding department where the children from the distant stations could be assembled for education. Governor Boki gave to Mr. and Mrs. Bingham a beautiful piece of ground near Honolulu, which contained a bubbling spring of perennial and wholesome water, which was named Punahou. Mr. and Mrs. Bingham presented this most valuable piece of property to the American Board's Mission, and here was opened in 1841 a school for the mission children, with Rev. Daniel Dole, principal, with Mrs. Dole, Mr. and Mrs. Rice, and Miss Marcia Smith as teachers. From this time onward the American Board advised their missionaries to look forward to permanent residence in the islands with their families, and that they should seek their support from the churches which they had founded, or, in other words, that they should become pastors of the young churches they had organized. As a consequence the mission families took root in the land.

Later it was found that if the missionaries were to be the pastors of the Hawaiian churches there would be no room or support for a native pastorate, and hence followed a change of policy and the fitting of young Hawaiians for the ministry.

In 1852 Rev. Luther Halsey Gulick returned, with his wife, from America to take up missionary work in Micronesia under the American Board. He was the oldest son of Rev. and Mrs. P. J. Gulick who were of the band of missionaries who landed in Hawaii in 1828, and was sent, when twelve years of age, to America to be educated.

At the time of his return to Hawaii some of the children of the missionaries were engaged in business. The thought came to them that it would be fitting for them to support Dr. Gulick, who was both an ordained man and a physician, in his missionary work, and a society, composed of the children of the missionaries, was organized under the name of The Hawaiian Mission Children's Society.

As their fathers and mothers were all missionaries there was a very strong bond of affection between the children, and as their fathers called themselves brothers the children spoke of their society as the Cousins Society. In the constitution of the society it was stated that the objects were to preserve the bond of union between the children of the missionaries, and to support a cousin of theirs who was going to the missionary field of Micronesia.

The first President of the society was Mr. Asa Thurston, son of Rev. Asa Thurston of the pioneer band. They met once a month for a social meeting and for many years, as long as Dr. Gulick remained in Micronesia, they supported him and his family.

This organization still continues, but the meetings are now held only two or three times a year, and the funds raised are used for various missionary purposes.



Cocoa-nut Trees in Fruitage





## IX

### BOARDING SCHOOLS

**I**N addition to the founding of churches, the missionaries established permanent boarding schools.

The first large boarding school, and the most important in the earlier history of the mission, was the Lahainaluna Seminary, which was commenced by Rev. Lorrin Andrews in 1831. To this school were sent the brightest scholars found in the common or public schools, with the view to higher education than they could acquire in the common schools. This institution was maintained in an efficient manner through all the years of the continuance of the mission, but was finally transferred to the government in 1857, and still continues under its care, though it does not now hold the prominence that it once did, when it was the principal high school in the country.

This school, during the first fifty years of its existence, furnished the best school teachers, judges, and lawyers among the Hawaiian speaking portion of the community, and from this school were elected those who attended the theological training schools to fit for the ministry.

Second only to the Lahainaluna school was the Hilo Boys' Boarding School founded by Rev. David B. Lyman, in 1836, which continues to this day. It is

maintained under its own trustees, and has today as its principal Mr. Levi Lyman, grandson of the founder. From this school, for many years, the best scholars were sent for higher education to the Lahainaluna Seminary. The Hilo Boys' Boarding School was the model upon which General S. C. Armstrong founded Hampton Institute for the benefit of the colored races of America.

Tributary to the Hilo School was the Kohala Boys' School, maintained for about fifty years by Rev. Elias Bond.

At Hanalei, on Kauai, for many years there continued a Boys' School under the guidance of successive missionaries.

The first of the Girls' Schools was the Wailuku Seminary, founded about 1836, by Rev. and Mrs. J. S. Green and Miss Lydia Brown. About 1840 it came under the guidance of Mr. Edward Bailey and Miss Maria Ogden, who carried it on for ten or twelve years longer.

Mrs. Fidelia Coan conducted for a time a small Girls' Boarding School in Hilo.

Punahou School or Academy was originally founded for the education of the children of the missionaries, but is now open to all classes and races of our island community.

The earlier Hawaiian ministers were prepared for their work in the Lahainaluna Seminary and, also, by the personal teaching of individual missionaries.

At the request of the higher chiefs a Boarding School known as "The Royal School" was established in Honolulu by the Mission in 1839, under the care of Mr.





Kamehameha III.



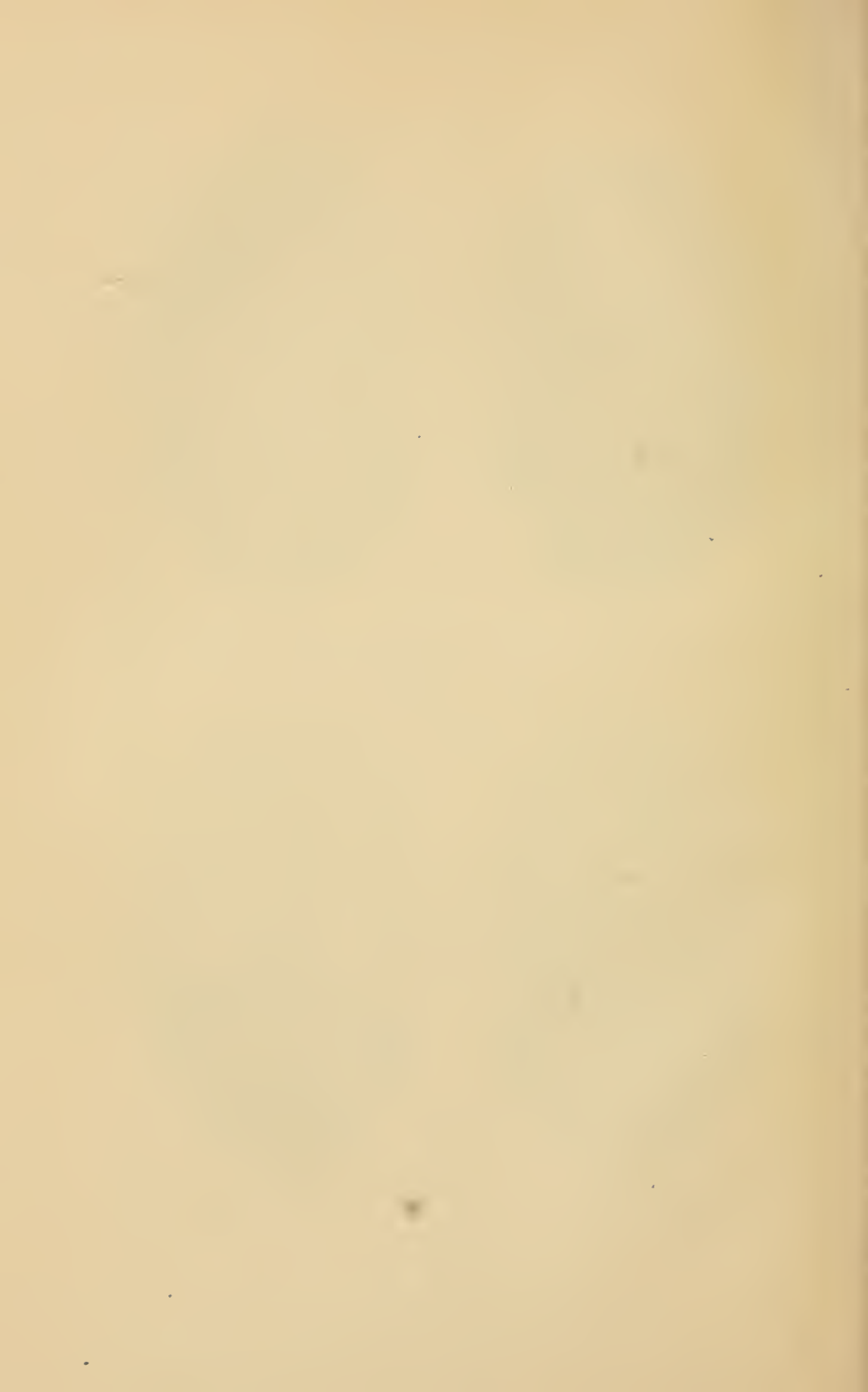
William C. Lunalilo, who reigned  
King of Hawaii from Jan.  
1873—Feb. 1874



Queen Emma, Wife of  
Kamehameha IV.



Kamehameha IV.



and Mrs. Amos S. Cooke, and was continued for about ten years.

In this school were educated the five sovereigns who reigned over the Hawaiian people from 1855 to 1903, namely, Alexander Liholiho, Lot Kamehameha, William Lunailo, David Kalakaua, and Lydia Liliuokalani.

Besides these there were ten or more of the children of the high chiefs.

## X

### HAWAIIAN MISSIONARIES TO OTHER GROUPS

THE Hawaiian Group lies just within the Northern Tropics, while the Marquesas lie between nine and ten degrees south latitude, and the groups are 2300 miles apart. The latter islands were discovered by a Spanish voyager, Mendana, in 1595, or nearly two hundred years before Capt. Cook discovered the Hawaiian Islands, and twenty-five years before the New England Pilgrims landed at Plymouth.

In 1833 two families from the American Board Mission to Hawaii, made effort to secure a foothold for missionary work in the Marquesas Islands, but after encountering great dangers and privations, returned to the much larger and equally needy and more promising Hawaiian field. English missionaries also, going from Tahiti, failed to gain permanent results in the Marquesas Islands. In 1853 Matunui, a chief of Fatuhiwa, Marquesas Islands, arrived in Hawaii, asking that Christian missionaries be sent to his islands that they might share in the blessings which had so enriched Hawaii. This appeal so stirred the Hawaiian Christians that liberal contributions were made, two ordained Hawaiian ministers, Rev. James Kekela and Rev. Samuel Kauwealoha, with their wives, and two

deacons and their wives were sent, a vessel being chartered to take them to the Marquesas Islands. Rev. B. W. Parker accompanied them to assist in opening the work and soon returned to Hawaii, leaving them hopeful as to the future. For fifty years these two heroic Hawaiians labored for the Christianization and uplift of the benighted people of this most difficult field. Besides the above, Messrs. Kaiwi, Kaukau, and Hapuku, S. Kapahi, and G. Haina served upon this mission for longer or shorter terms, while Rev. James Bicknell, son of a missionary to Tahiti and afterwards in missionary work in Hamakua, Hawaii, spent two or three years of his early missionary life in labor with these Hawaiian missionaries at Omoa, Marquesas.

Much of the good order and Christian character that may today be found upon the Marquesas Islands is attributable to the faithful work of these humble Hawaiian Christian missionaries. Descendants of Rev. James Kekela and of Hapuku are (now) living upon Hivaoa, one of the Marquesas Islands.

Ships of the type called "Blackbirds" were known in the South Pacific, near the middle of the nineteenth century. These were simply pirates that visited some of the South Sea Islands and by pretended friendship decoyed numbers of islanders on board and then suddenly getting under way carried them off into slavery. These kidnapped people were taken to certain ports on the coast of South America where they were sold into slavery by the ruthless pirates. A ship of this kind visited the Marquesas Islands and kidnapped the son of a Marquesian. This man in rage declared that he would kill the first white man who should fall into

his hands. Later the New England whale ship Congress came into the port of Hivaoa and the captain sent his mate, Mr. Whalon, with a boat's crew ashore to secure water and fresh vegetables for the ship. Landing upon the beach Mr. Whalon was seized by the aggrieved Marquesian and the company of his friends. The boat's crew fled to the boat and returned to the ship. Word was brought to the missionary Kekela that a white man had been seized by the natives. Well knowing the great danger, Mr. Kekela hastened to the scene. He found a concourse of people and the white man firmly bound, while the native oven was being heated for cooking the captive to be eaten at the cannibal feast. Mr. Kekela at once pleaded with the angry Marquesian to spare the white man who had done him no injury. "True, but his people carried off my son, and I will kill and eat him." The missionary saw that all his pleading was without avail, and then asked at what price he could buy the victim. The Marquesian said: "Give me your whaleboat and you shall have the white man." "It is a bargain," replied the missionary, and the white man was set free and the missionary's prized boat was delivered in exchange. This boat had been of great service in the missionary work.

This noble act of humanity on the part of the Hawaiian missionary later received worthy recognition from President Abraham Lincoln, who sent a fine gold watch to Mr. Kekela with a suitable inscription engraved upon it, and also presented the money for the purchase of a new boat to replace the craft that had been given in exchange for the life of Mr. Whalon.

The writer saw this famous watch in the hands of Mr. Kekela and it is now in the possession of his daughter, Susan Kekela.

The Hawaiian Christians and churches have not only done efficient missionary service in the Marquesas Islands, but have also borne valiant service in missionary work in Micronesia, more especially in the Gilbert and Marshall Islands. The names of several who, during the forty years from 1855 to 1895 aided in gospel work in these groups, are held in honor among the Hawaiian Churches and are here given: Oponui, Kaaikaula, G. Leleo, Aea, Mahoe, Rev. S. W. Kekuewa, now pastor on Oahu, Rev. W. N. Lono, formerly pastor of Kaumakapili Church, Rev. S. P. Kaaia, now pastor on Maui, Kanoa, long on Butaritari, Rev. D. P. Mahihila, pastor at Puuloa, Oahu, Rev. J. Nua, late pastor at Haleaha Koola Oahu, S. K. Maunaloa, D. Kapali, S. P. K. Nawaa, Maka, Nalima, D. Kanoho, T. Kachuaaea, and W. P. Kapu.

Several of these men with their wives, after faithful missionary lives finished their careers in their fields of labor, while others lived to be of further service to their home churches in Hawaii as returned missionaries. Four of them are today pastors of Hawaiian Churches.

The influence for good upon the people and churches of Hawaii, of the seven who went to Marquesas, and of the nineteen men named above, all with their wives, may confidently be counted of great benefit and of spiritual uplift.



## XI

### STORIES OF LIFE IN HAWAII

#### *Kaulia and the Sorcerer*

**W**AHIAWA, a heathen priest or soothsayer, *Kahuna Anaana*, lived in North Hilo, in the early days of Missionary Coan's career, in about 1838. Deacon Kaulia meeting him one day expostulated with him, advising him to stop his fraudulent practices and come out an honest Christian.

The priest said: "You are a hawk, and I am a hawk; there is no branch I may not light upon; I light upon the green branch, and I light upon the dry branch."

"Yes," said Kaulia, "you are a hawk and I am a hawk, and the angel of God is a hawk."

Kaulia went on his journey toward Waipio valley. Within a day or two Wahiawa died and Kaulia was sent for to conduct the funeral. Kaulia returned immediately from his northward journey and entering the room tapped on the coffin and said: "You were a hawk, and I was a hawk; but the angel hawk has scooped down upon you."

This language of the heathen priest, and the deacon, is an apt illustration of the ready picturesque expressions at the instant command of the more able and



gifted Hawaiian leaders and speakers, and was very taking with the people.

*Schooner Life. A Man Overboard*

Mother Gulick's prayer was that not one of her boys should become a sailor. Living on these small islands of limited resources, with old ocean "poured round all" there was some reason to fear that the attractions of the sea might tempt to a sailor's life.

The very thing she feared came to pass, and her second son became the captain of a two-masted schooner named the Kamehameha IV, of which he owned one-half and for two years he followed the life of a sailor in the small craft.

When the children of the New England churches sent out the first *Morning Star*, under Captain Bingham, to be the carrier for the missionaries in Micronesia, this schooner captain left his little schooner and shipped as second mate of the famous *Morning Star*, in which as second mate, and later as first mate or chief officer, he made voyages to the Marquesas, the Society Islands, and to the several groups of Micronesia.

It is the opinion of some who know him not that the Hawaiian is a stolid being, devoid of sympathy, and inexpressive of sentiment.

In 1854 I was captain of the schooner above mentioned, a vessel of 44 tons. She was broad of beam, stiff as a church and, it must be confessed, a dull sailer. Such a craft today in this era of steamers and fine wind-jammers would command no passengers, would secure no freight more costly than firewood.

But at that time not more than one steamer had ever reached Honolulu, and a few schooners of from forty to one hundred tons were the passenger carriers between the islands of the group, every voyage ending at Honolulu.

Our usual route for the schooner, during that year, was from Honolulu to Lahaina, thence eastward under the lee of Maui across the wide Maalaea bay, past Molokini, leaving Kahoolawe on our starboard, then out into the Hawaii channel and across it to Honoipu, under the lee of Kohala Point, the most northern point of the Island of Hawaii. Here we landed the majority of our passengers, Kohala people. Leaving Kohala point we recrossed the windy channel to Hana, at the eastern point of Maui. Here we landed the remainder of our passengers and their baggage, together, sometimes, with a little freight for the incipient sugar plantation of Hana.

In this snug little harbor, easy to enter but difficult of exit for a sailing craft, we took on pigs, poultry, potatoes, and taro and, when prepared to sail on return voyage, received deck passengers, men, women, and children. For return voyage we again crossed the rough channel to Kohala point where we received on board an addition to our deck load of passengers for Honolulu.

One night's sail from Kohala brought us to Lahaina and the next morning we had the pleasure of landing freight and passengers at the Honolulu wharf. One such voyage usually took from twelve to fifteen days; and, on rare occasions, yielded an income of from three hundred and fifty dollars to four hundred dollars.

Such a crowding of passengers in the hold and on the deck of so small a craft would not be permitted today, but it is doubtful if ever a Hawaiian passenger embarked on that craft who could not swim.

One stormy night, on a passage to windward with a deck load of perhaps one hundred passengers for Kohala and Hana, we pushed out from under the lee of Maui into the lumpy seas of the Hawaii channel. We furled the foresail, shortened the jib, and close reefed the mainsail. Under this short sail the little vessel was laboring heavily in the mountainous waves. Keawe, the best sailor of the crew of six or eight, had stood at the helm from two to four o'clock of this dark night and by the energy and tact of his able seamanship, in handling the helm of the little schooner, had saved the deck passengers from many a drenching from breaking seas.

I was seeking rest on a transom in the small cabin, with one ear open. Keawe, tired from standing two or more hours at the helm, took his seat upon the taffrail and, watching the tumbling seas, gave quick commands to the new and less experienced helmsman. "Put your helm up!" "Put it down!" "Hard down!" as, watching, he saw an angry wave threatening an instant deluge.

Some woman deck passenger said: "What is that fell overboard?" and, in an instant, I sprang up the companionway and saw Keawe in the white wake ten feet astern of our craft. In a moment he was lost in the darkness of the night amidst the tumbling and breaking waves. We made instant effort to get the schooner on the return tack that we might pick him

up. But the vessel was under such short sail that she would not come in stays, and we were compelled to wear ship, that is, we ran the vessel off before the wind and so brought her on the port tack headed towards Maui; this sent the vessel far to leeward and as we passed on toward Maui, we heard the voice of our unfortunate sailor calling to us from the windward. We then made haste to shake the reef out of the mainsail and to hoist the foresail, that gaining headway, we might be able to come in stays and so gain the ground we had lost and, if possible, save our brave swimmer. We were successful, the schooner came around in good shape and we stood back toward Hawaii. All kept silence while our craft sped over the dark, dashing seas. Not a sound of the voice that rang over the waves as we had stood back toward Maui. It was now half past four o'clock in the morning, and a half hour that the swimmer had been battling the waves. Should we ever see him again? In an instant his head appeared right under the lee of the schooner; we threw him a rope and he climbed dripping aboard. In a moment the deck load of passengers all burst out crying and sobbing. From childhood I had maintained my disbelief in the possibility of crying for joy. Here were from seventy to one hundred people in an instant convulsed with emotion. Asked what he would have done if we had not picked him up, he replied that if the vessel had waited till daylight he would have then swam down to her. When he dropped asleep and fell overboard he had on a new pea jacket; this, of course, he shook off at once, but held it in hand hoping to save it. But as in the

gloaming of the night he saw the vessel steering straight for him he thought he had better not be trammelled with his coat, but be free to swim his best as the vessel approached him, so he abandoned it to the fishes.

Frequently while the schooner lay at anchor at Honoipu, Kohala, this man would take his fish spear, a trident, and going to a point of rocks, would plunge into the deep and diving several feet under water, with spear in hand, sit down on the bottom or on a rock. He said that remaining there motionless the fish would approach to look at him when, with a quick motion, he would spear a fish and return with it to the schooner. He seldom failed to return without a fish in hand. His movements under water must have been very agile and skillful, for it is said that six minutes is the limit of time that a man can remain under water and live. Had I ever with watch in hand timed his diving I might have more accurate information, but this I can say, that, while lying at anchor at Honoipu, where was a rough and rocky bottom, once on a time, a fluke of our three hundred pound anchor became hooked under a ledge or a rock at a depth of eight fathoms or forty-eight to fifty feet. We were in a bad predicament, when this sailor volunteered to dive down and clear the anchor. Stripping, he plunged head first from the bow of the vessel and, immediately, we could see the soles of his feet as he stretched head downward for the rocky ocean bottom. At the preconcerted signal of shaking the anchor chain we instantly slackened it off over the windlass, and with a muscular jerk he freed the anchor fluke from its hold on the rock, and we merrily reeled in the

chain and anchor by the windlass. Then the faithful and true son of Neptune came blowing up like a porpoise to the surface and climbed aboard, while our flapping sails filled and our buoyant craft promptly sped on her return voyage to Honolulu.

In this year, 1916, the athletes of Europe and America are echoing the name of the humble Hawaiian, Duke Kahanamoku, the world champion swimmer, who would have found a close competitor in the unknown sailor of the schooner Kamehameha IV, Keawe of Kohala, of sixty years ago.

#### *Crossing a Channel in a Canoe*

On a previous page mention is made of Keawe who fell from the schooner's deck on a stormy night and was saved. Memory recalls another thrilling experience of deliverance from angry waves.

We four Gulick boys, Orramel and John, Charles and William were safe in Punahou school in 1846, while Theodore and little brother Thomas, the seventh son, were at home with the parents at Kaluaaha, Molokai. This little fellow, then under seven years of age, picked up a pebble of less than the size of a pea and with childlike innocence experimented with it to see if it would go into his ear. But a touch or two and in it went. And every effort of the anxious father and mother to get this small stone out of the precious child's ear proving of no avail, it was decided that father should take the lad to Doctor Baldwin at Lahaina, who would doubtless have instruments and means of extracting the unwelcome stone from the ear.



The channel between Molokai and Maui at the narrowest point is ten miles in width, but the passage from Kaluaaha to Lahaina was fifteen miles and was made by canoes in from two to four hours according to the breeze or the exertion of the paddlers. The early morning, before the trade wind strikes heavily down the narrow channel, was the time to start. The single canoe, with outrigger, and with three or four canoemen was to be the passenger transport, and at about four A. M. the slender canoe with father and son and canoemen made the early start. As the day broke the mother at home thought that it seemed a windy morning and, as usual, her refuge was in prayer.

Just at daybreak a sudden gust of wind struck the sail of the canoe and, in a moment, it upset and all were struggling in the water. But where was our boy Thomas? Not to be seen! One of the expert canoemen dived down under the submerged canoe, freed him from a tangle of ropes, brought him choking and spitting salt water, safe to the surface.

Ordinarily this would have been but an incident in the voyage soon to be forgotten and laughed over when the expert swimmers had righted the canoe and bailed her out. But not so today. Upon unlashng the outrigger and righting the canoe the frail craft was found to be cracked in such manner that no amount of bailing out of the water would avail to free her. The canoe would not sink, but, being water-logged, she could neither be propelled by sail or paddles; and the prospect was of perishing near sight of land by the buffetng of boisterous waves. For hours, perhaps five or six, the company hung around the wrecked canoe.

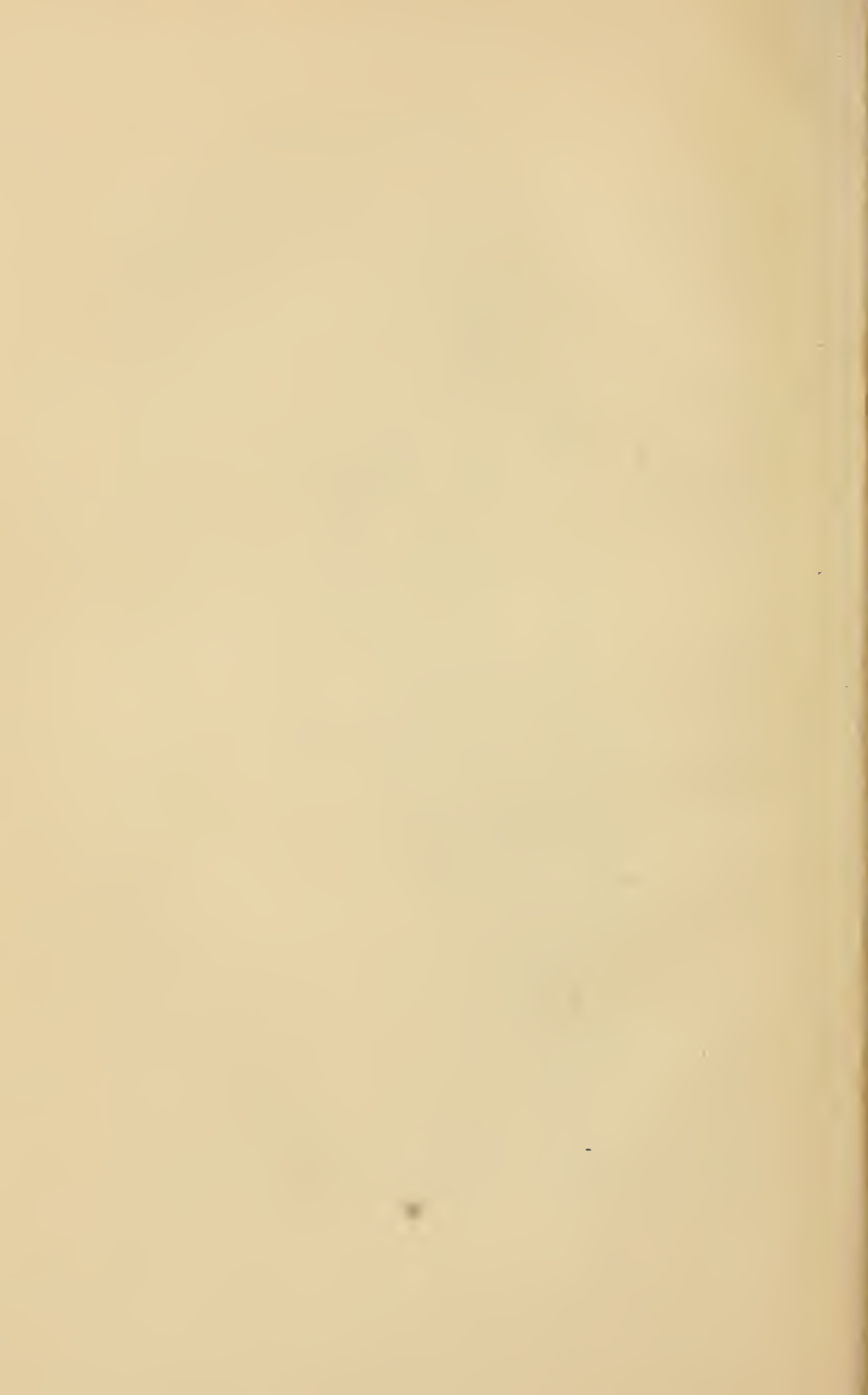
It was now learned that in the darkness of the early morning the canoemen, failing to find the mast of the single canoe, had taken the mast of the double canoe. This heavy mast in falling had split the frail craft.

At about three P. M. there came across from Molokai for Lahaina, an able whale boat with a load of poi, or pounded taro, for sale in Lahaina, and seeing a signal raised by our distressed canoemen came to the rescue. Throwing out some of the bundles of food they kindly took the shipwrecked company to the desired haven of Lahaina and to the home of Doctor Baldwin who, with needed instruments, easily removed the pebble that had been the cause of all this trouble. The next day the father and little son upon return to Molokai brought unmeasured relief to the anxious heart of the mother, who during the day of their distress had prayed earnestly for their safety. This deliverance was recounted by the praying parents as received in answer to prayer. With the Psalmist they could say: "In my distress I cried unto the Lord, and he heard me."





Canoe Riding the Surf at Waikiki



## PART II

# JOURNALS AND LETTERS OF MISSIONARIES

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### XII

#### JOURNALS AND LETTERS OF MISSION- ARIES 1820-1822

**T**HE first missionaries to the Sandwich Islands sailed from Boston October 23d, 1819, in the brig *Thaddeus*, Captain Blanchard.

Extracts from the journal of Mr. Loomis tell of the sailing:

A large concourse of people assembled on Long Wharf, Boston, to witness our departure for the Sandwich Islands. It was an interesting moment, we were about to bid farewell to country, kindred and friends and embark for the distant isles of the sea. There we knew not what new and untried scenes, what dangers and perils might await us. But we felt that our lives were in the hands of an All-wise God, who would so dispose of us as to advance His honor and glory.

Thomas Hopu made an affecting address to the surrounding multitude, thanking them for the kindness they had shown him.

We were accompanied by a number of our friends with the Prudential Committee of the Board. They took an affectionate leave of us at one o'clock and before two we were under weigh. We are all well and in good

spirits, provided with everything to render us comfortable during the voyage.

The voyage was not especially eventful and its close is told in the Mission Journal, which follows:

A COPY OF THE JOURNAL OF THE SANDWICH ISLANDS  
MISSION

*On Board Brig Thaddeus, Captain Blanchard, Bound to  
the Sandwich Islands*

EXTRACTS FROM A JOURNAL SUPPOSED TO HAVE BEEN WRITTEN  
BY MR. LOOMIS.

*March 27, 1820.* While Brother Whitney was assisting in painting the outside of the vessel, which he considered as not only a pleasant and useful, but needful exercise, the rope on which he held by one hand, gave way and let him fall from a temporary scaffold into the sea, and he was left astern, calling for help and endeavoring in vain to overtake the vessel. Captain Blanchard's orders were promptly executed and the brig, though under full sail moving at the rate of six or seven knots an hour, was "hove to" in five minutes and drifted slowly. In the meantime, Brother Whitney, whose perfect self-possession and skill in swimming enabled him successfully to baffle the waves after one or two had broken over him, happily gained a small bench, which had been providentially carried on deck a few minutes before and was thrown overboard to serve him as a temporary buoy. On this, though his strength was considerably exhausted, he was easily sustained after it had once or twice deceived him by rolling. Never before did the mission family know how much they loved him. In five minutes more a boat was cleared away and let down and sent to his relief, which received him in about the span of five minutes at the distance, perhaps, of one-fourth of a mile. Before the boat set off, as he was reclining on the bench and floating

in the water, he raised his hat and waved it lest his anxious wife should be too much distressed and then composed himself again in prayer, while many hearts on board were, "in this soul trying hour," lifted up to God in fervent petitions that he would spare his life for his appointed work among the Gentiles. By the blessing of Him who had said: "When thou passest through the waters, I will be with thee," he was taken up and safely returned and, not far from twenty minutes from the time he fell, was joyfully received on board. He was welcomed with tender tears and with thanksgiving to an unchanging Redeemer.

#### FIRST SIGHT OF MAUNA KEA, HAWAII

*March 30, 1820.* Let us thank God and take courage. Early this morning the long looked for Owhyhee (Hawaii), and the cloud capped and snow crowned Mauna Kea appeared full in view to the joy of the little multitude on board. A heavy cloud now envelops a considerable part of this stupendous mountain, on the summit of which a heavy body of snow appears at intervals quite above the clouds. (11 o'clock A. M.). We are now coasting along the northeast part of the Island so near the shore as to see the numerous habitations, cultivated fields, rising smoke in different parts, fresh vegetation, rocks, rivulets, cascades, trees, etc., and, with the help of glasses, men and women, immortal beings purchased with redeeming blood. We are much pleased not to say delighted, with the scene and long to be on shore. Hopoo (Hopu), has designated the spot in a little valley where he was born. He and his native companions are much animated with a view of their native shores. Near the northern extremity the walls of an ancient heiau<sup>1</sup> or heathen temple

<sup>1</sup> *Heiau*: A heathen temple, or place of worship; being usually an extensive enclosure of unhewn stone without a roof; a sacred enclosure where offerings of food, of animals, and of human beings, were made by the priests upon festive or sacred days.

appears where the sacrifices of abomination have long been offered to demons. (4 o'clock P. M.). As we double the northern extremity of Owhyhee (Hawaii) the lofty heights of Maui are on our right. As no canoes approach us it is thought that it is a time of special taboo and all the people are employed in its observance. Captain Blanchard has concluded to send a boat to make inquiries respecting the king and the state of the islands. Mr. Hunnewell, Thomas Hopoo, and J. Honoree and others have now gone on this errand and we wait with anxious expectation for the first intelligence. (7 P. M.). The boat has returned, having fallen in with a number of fishermen near the shore who readily answered their inquiries and the messengers have astonished and overjoyed our minds by reporting the unexpected and important information from the fishermen that the aged King Tamahamaha (Kamehameha) is dead; that Rehoreho (Liholiho), his son, succeeds him, that the images of his gods are burned, that the men are all Ai-noa, that is, they eat with women in all the islands, that one of the chiefs only was killed in settling the affairs of government, and he for refusing to destroy his god; that Rehoreho, the king, and Crymokoo (Kalanimoku), often called Billy Pitt, resides at Kawaihae. These are interesting facts. They seem to show that Christ is overturning in order to take possession and that their souls are waiting for His law, while the old and decaying pillars of idolatry are falling to the ground.

*March 31, 1820.* The interesting intelligence of yesterday is confirmed today by a visit of Brother Ruggles, Thomas Hopu, and William Tenui, to the residence of Crymokoo where they were received kindly and entertained with unexpected civility. By them the widow of Kamehameha sent us a present of fresh fish, cocoanuts, sweet potatoes, bananas, sugar cane, bread fruit, etc., expressing much satisfaction that we had come to bring them good things. Today a number of the natives came off to the brig in their canoes, with vegetables, shells,

etc., for the purpose of traffic and to gratify their curiosity. The sight of these children of nature drew tears from eyes that did not intend to weep. Of them we inquired whether they had learned anything about Jehovah, who made Hawaii and all things. They replied that Reheoreho, the king, had heard of the great God of white men and had spoken of Him, and that all the chiefs, but one, had agreed to destroy their gods and idols, because they were convinced that they could do no good, since they could not even serve their king. Idol worship is therefore prohibited and the priesthood entirely abolished. Sing, O Heavens, for the Lord hath done it.

*Kawaihae Bay, April 2, 1820. Sabbath.* As we expected soon to leave Kawaihae Bay and as Captain Blanchard was going on shore to call on the chief, it was thought best that Mr. Bingham should accompany him this morning for that purpose. He accordingly visited the chief Kalanimoku and with him the most celebrated heiau of the islands. It was built by Kamehameha, who himself laid the corner stone. It stands on the brow of a hill, a little back from the beach, and fronting the seashore. It consists now principally of a high wall about ten feet thick at the base and five at the top, twenty feet in height on three sides of the parallelogram, which is about a hundred and twenty feet in breadth and two hundred and forty feet in length, but on the front side the wall, instead of being elevated much above the area inclosed, consists of four or five large terraces down the declivity of the hill. These made a convenient place for hundreds of worshippers to stand while the priest was within offering prayers and sacrifices. In this inclosure are the ruins of several houses burnt to the ground, the ashes of various wooden gods, the remains of cocoanuts and other like offerings, the ashes and burnt bones of many human victims, sacrificed to demons. At the foot of the hill is a similar inclosure two hundred and eighty feet in length and fifty in breadth, which had been used



for the sacrifice of various beasts, fish and fruits. The walls and areas of these open buildings, once tabooed and sacred are now free to every foot, useless and tumbling into ruin. In the afternoon Kalanimoku and his family came on board to accompany us to the residence of the King at Kailua.

*April 4, 1820.* At 10 o'clock this morning, one hundred and sixty-three days from Boston, we came to anchor in Kailua Bay, about one mile from the king's dwellings. Kalanimoku, who still appears to be friendly to our cause, being sent for by Liholiho, went on shore. Soon after Brothers Bingham, Thurston and Thomas Hopu, accompanied by Captain Blanchard, also went ashore to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf with his mother and first wife. He was distinguished by the ornaments of beads on his neck. As we landed five or six hundred natives of different ages and both sexes swarmed around us and gave a noisy and singular shout, and used all their eyes and ears to learn who and what their new visitors might be. Among the crowd was a distinguished native chief named Kuakini, a brother of Kaahumanu, and, also, called John Adams, who had acquired something of the English language and manners. He politely conducted us to his own home and, afterward, to the house of Mr. John Young, who has long resided here, has the rank of a chief and is now acting secretary to the king. By him, and by Captain Adams, an English settler with him, we were welcomed to the Sandwich Islands. We then waited on the king with the most important message that could be sent to any earthly potentate. Read to him the official letter of Dr. Worcester to Kamehameha and the letters of Captain Reynolds to Kamehameha, and his son Liholiho, and had them interpreted by Mr. Young and Thomas Hopu and, through them, made known to his majesty the views of the American Board and the wishes of the mission family. We presented the spy glass, furnished by



the Board, which the king accepted very thankfully. He seemed pleased with the object laid before him and disposed to weigh the subject deliberately, expressed a degree of approbation and seemed far from being in haste to give an answer to our message. All, indeed, both king and chiefs, honorable women and common people, whom we heard speak on the subject, expressed their approbation of our doings in the general term, *maikai*, it is good. The word gave us much encouragement.

*Kailua Harbor, April 5, 1820.* In the dawn of the day, as we passed near shore, several chiefs were spending their idle hours in gambling, we were favored with an interview with Hewahewa,<sup>2</sup> the late High Priest. He received us kindly and on his introduction to Brother Bingham he expressed much satisfaction in meeting with a brother priest from America, still pleasantly claiming that distinction for himself. He assures us that he will be our friend. Who could have expected that such would have been our first interview with the man whose influence we had been accustomed to dread more than any other in the islands; whom we had regarded and could now hardly help regarding as a deceiver of his fellow men. But he seemed much pleased in speaking of the destruction of the heiau and idols. About five months ago the young king consulted him with respect to the expediency of breaking taboo and asked him to tell him frankly and plainly whether it would be good or bad,

<sup>2</sup> *Hewahewa*: "The late High Priest" of the taboo system, which for ages had held the people in bondage. The taboo system was the device of the priests of heathen worship, the first prohibition of which forbids women the pleasure of eating with their husbands and to this was added, by the cunning priests, hundreds of restrictions; sample of which is: the forbidding of woman to eat the banana and another, the declaration putting the whole people under a ban upon the death of a high chief, in which case no canoes could be launched and no fishing prosecuted for a given number of days or weeks. The penalties for the transgression of a taboo were heavy, the death of the offender being a frequent penalty.

assuring him at the same time that he would be guided by his view. Hewahewa speedily replied, *maikai* it would be good, adding that he knew there is but one "Akooah" (Akua) who is in heaven, and that their wooden gods could not save them nor do them any good. He publicly renounced idolatry and with his own hand set fire to the heiau. The king no more observed their superstitious taboos. Thus the heads of the civil and religious departments of the nation agreed in demolishing that forbidding and tottering taboo system which had been founded in ignorance, cemented with blood, and supported for ages by the basest of human passion. They had, indeed, heard of the Christian's God, but gave little evidence that they understood His laws, or loved His character, or feared His Holy Name. Whether they conceived him as worthy of their homage or not, they were convinced of the vanity of idols and the folly of idol worship. Before we returned to the brig the favorite wife of the king expressed a decided opinion in favor of our settling in the Islands and requested that we might stay. The king, knowing her attachment to him and willing to try her feelings, said to her pleasantly that if he admitted and patronized the missionaries he could be allowed but one wife, and he should not want her. As a gentle reproof, she rose from the mat on which they were reclining and attempted to leave him, but he detained her and turned it off playfully. Whether he felt the difficulty or not, we cannot but feel that polygamy is one of the great barriers to the progress of Christianity here.

*Kailua, April 6, 1820.* Today the royal family came on board the brig to dine. Liholiho, dressed in what his taste would consider a princely style, having a Maro around the waist, a green silken scarf on his shoulders, beads on his neck and a wreath on his head, was made acquainted with the first American ladies he had ever seen, and was seated at the head of our table and appeared with great civility. It gave us great satisfaction to have the heathen ruler and his suite sit down with us at

our own table, and in his presence to implore a divine blessing of the King of Heaven.

*April 10, 1820.* All the brethren went on shore to make one more united effort to obtain permission to land and reside at Kailua on Hawaii, and upon the other islands. We found that Kaahumanu, who yesterday had sailed in a double canoe on a fishing expedition, for whose advice Liholiho pretended to be waiting, had returned unsuccessful. She had been the favorite wife of Kamehameha and possessed more property and power than any other woman on the islands. Her return was regarded by the missionaries as a very favorable event. Keeaumoku (Governor Cox), a chief of great influence, a brother of Kaahumanu, who speaks English and is considered as a substantial friend of the whites, arrived from Oahu at the very moment when the important question was pending.

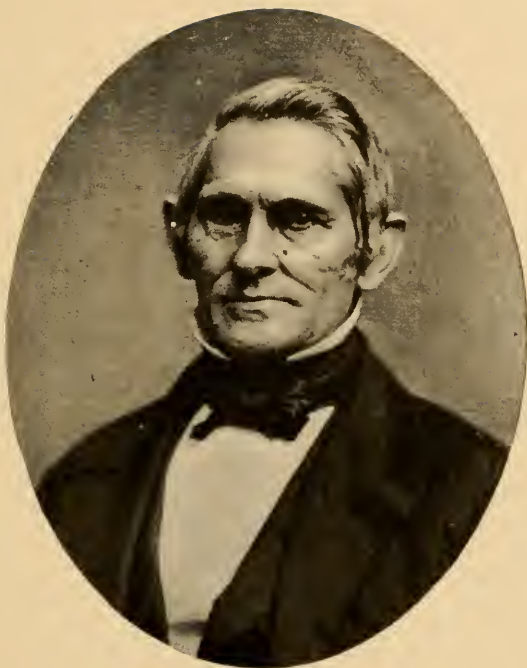
*April 11, 1820.* Tuesday, Brother Bingham being somewhat exhausted with the long continued negotiations and seriously indisposed, Brother Thurston and Dr. Holman went on shore to hear the result, a result highly creditable to the government and satisfactory to us and, we believe, honorable to the Great Lord of Missions. Our joy is mingled, however, with the painful thought of so speedy a separation. The decision of the government is that two of the brethren with their wives and two of the native youths should remain here and be furnished at the public expense with lodgings, water and fuel and with fresh provisions and be allowed to commence their appropriate work with the promise of protection and that the rest of our number should be allowed to proceed to Oahu and there be accommodated with convenient houses. The king was told that if we did not do them good he might send us away from his realm. It was the pleasure of the king that the doctor should remain with Thomas Hopu and William Tenui. It was easily agreed among ourselves that one of the ordained missionaries should remain here and maintain the standard of the gospel.

The trying question, "Which of the two?" was decided by ballot and Brother Thurston was, to our mutual satisfaction, appointed to occupy this important post.

*April 12, 1820.* Wednesday. A busy, trying, joyful and important day. Brothers Thurston and Holman and their wives, Thomas Hopu, and William Tenui, landed and took up their residence at Kailua. The day was spent principally in preparing and removing their effects from the brig, dividing out to them such portions of the common stock as seemed desirable and necessary for their immediate use, and in making the best arrangements in our power for their comfort and usefulness. As the brig lay about a mile from the shore the boats were employed all day in transporting their baggage to the beach, several of the king's men removing them from the beach to a small house formerly occupied by Dr. Elliot, now designated for the temporary use of the Mission. After tea, they who had willingly determined to commence their work here, took leave of the *Thaddeus* and of most of the remaining members of the Mission family and repaired to their lodging on heathen shores. They were accompanied by Brother Bingham and Captain Blanchard and were commended to the grace and protection of Him who said: "Lo, I am with you alway!" and were left to the peculiar privations and enjoyments of their new and untried situation.

*April 13, 1820.* Today the brig *Thaddeus* sailed from Kailua with the remaining passengers for Oahu. Passing to the leeward of the intervening islands of Maui, Molokai, Lanai, and Kahoolawe. After a voyage of thirty-six hours the brig cast anchor in the offing of Honolulu on the 14th of April. Thus ended the eventful voyage of 18,000 miles of the little brig, covering one hundred and seventy-five days. Brother Bingham went early on shore to call upon the authorities to inform them of the permission to land, granted by the king and chiefs at Kailua.

*April 15, 1820.* Renewed our researches on shore, but



Rev. Hiram Bingham





could not do much business in consequence of the absence of the governor. Delivered to Mr. Marin, a Spanish settler and interpreter, a letter from Captain Winship,<sup>3</sup> which authorized him to put us in possession of Captain Winship's houses until he should have further orders. The king's vessel, brig *Neo*, from Hawaii, arrived today with a messenger bringing the general orders of government with respect to us. George P. Kaumualii, who also left the *Thaddeus* at Hawaii, arrived in the *Neo*. He informed us that a native who had stolen a piece of calico from the king, at Kailua, was there convicted and put on board the *Neo* in irons and thrown overboard, on her passage hither, and drowned. Death is the penalty for stealing the king's property.

*April 16, 1820.* Sabbath. Enjoyed the privileges of public worship, probably for the last time on board the *Thaddeus*. Boki (the governor) arrived in port this afternoon, but we are told that through the influence of strong drink he is now unfit for business. This is a stubborn foe with which we shall be obliged to contend, far more formidable than the guns of the port or all the weapons of war on the islands. And it is a grief to see that most white men who have intercourse with these people are in league with this "enemy of all righteousness."

*April 18, 1820.* This morning the brig *Thaddeus* entered the inner harbor of Honolulu in safety and anchored within a few yards of the shore.

*Honolulu, Oahu, April 19, 1820.* Having at length succeeded in making the necessary arrangements, casting ourselves again on the care of Divine Providence and putting ourselves in the power and possession of pagans and strangers, on this interesting day we disembarked from that board which had borne us in safety across the mighty waters, and here took up our abode in this uncivilized

<sup>3</sup> Captain Winship brought to Honolulu the first bricks that the Hawaiians had seen, hence he gave a new word to the language—*pohaku Winihepa*, "Winship Stones."



heathen land, the scene of our future labors and sufferings and, probably, the resting place of our bones when our toils are over and our pilgrimage is ended. As a specimen of the kindness of some of our neighbors, Captain Pigot and Mr. Green (with their usual politeness), anticipating our wants prepared for us a supper in American style, such as we were unable at present to provide for ourselves. As soon as the bustle of landing was over and our lodgings in order, and the cottages were comfortably fitted up, we erected an altar unto the Lord Our God and, agreeable to a previous arrangement with our brethren who landed a week before at Hawaii, presented our united offerings of thanksgiving, and praise to Jehovah, that He had preserved our lives, graciously delivered us from the "perils in the sea," given us a prosperous passage, and ministered unto us so propitious an entrance among the heathen.

*April 26, 1820.* Perhaps a decent monument recording the death of this distinguished heathen ruler, Kamehameha I, presented by the American Board to his affectionate people, might do much towards securing their confidence and good will and be highly gratifying to the young king, both as a specimen of art and as a token of honor to his father and to his nation.

*May 2, 1820.* Brothers Whitney and Ruggles sailed for Kauai with George Kaumualii, the son of the king of Kauai. Two English whale ships have arrived.

*May 12, 1820* Communication was opened with missionaries of the London Missionary Society at Tahiti.

*May 16, 1820.* Captain Starbuck took the first package of thirty letters to the States.

*May 20, 1820* A priest and his wife were this afternoon led by our door in irons, attended by an armed guard and a noisy crowd, to the home of the governor to be tried on the charge of "praying a woman to death." Mr. Bingham and Captain Pigot together went down in order to witness the trial, but the prisoners whom they found seated on the ground at the door of the governor's

house, apparently cheerful and unconcerned as if they had intended no harm, were shortly sent away and confined. This singular, but long established superstitious custom of praying to death malefactors, or persons charged with crime, or unknown thieves when property is lost, is now contrary to law and we understand the penalty is death.

*May 23, 1820.* Arrival of the brig *Pedlar*, Captain Meek, bringing the first letters from the Board and friends in America. Favors have been received from Captain Meek, Captain Babcock, whose vessels are lying in the harbor, and from Mr. Hunnewell.

*June 19, 1820.* Today we fix on a spot for the erection of our buildings. It is called Kawaiahao and is a pleasant situation on the road that leads eastward to Waikiki, about a half mile from this village, in the midst of an extensive plain, having the open sea in front and the rising mountains in the rear. One of the three houses which Boki has engaged to build for our accommodation has been nearly raised this morning. The timber, small but durable, has been cut for some time and is brought fifteen to twenty miles on the shoulders of the natives.

*June 28, 1820.* Messrs. Whitney and Ruggles have returned from the visit to Kauai and tell of kindness received, and of the affecting meeting of George Kaumualii with his father, the king, who believed his son had died in America but now is alive. Presents were received by the mission from King Kaumualii and wife and son, mats, tapas, hogs, oranges, cocoanuts, and calabashes. He acknowledged Liholiho (Kamehameha II) as his master, and sent him many presents. The interpreter for Kaumualii, former king of Kauai, is an intelligent native, considerably advanced in years, has been to America and is attached to the people, is disposed to use his influence in our favor, speaks English tolerably well and will probably be a good interpreter for a preacher. He once dined in New York with General Washington, who finding that he was a native of the Islands when Captain

Cooke was killed, gave him clothes and showed him much kind attention. The condescension and generosity of Washington to this unlettered stranger is worthy to be imitated by his successors and by thousands who revere his name.

*July 9, 1820.* Governor Boki and his wife Liliha are being taught to read by Mr. and Mrs. Bingham. Kalanimoku is very friendly and wishes us to instruct him.

*Sept. 11, 1820* Sabbath. Mr. Bingham held a preaching service on the *L'Aigle*, Captain Starbuck, who showed great kindness to the missionaries. We have now forty scholars in our school, taught daily, among these are George and Hannah Holmes,<sup>4</sup> at whose home Sabbath services are held and family worship maintained. Great effort is made to interest and hold the scholars together.

*Oct. 11, 1820.* Dr. Holman, one of the first company of missionaries, sailed in the brig *Anor*, Captain Hale, for Kauai and America.

*Oct. 25, 1820.* Mr. Daniel Chamberlain finished stoning up our well. The first well that has been dug successfully in Honolulu.

*Nov. 1, 1820.* Captain Allen of a Nantucket whale-ship, said to be a Quaker, called and gave the mission provisions to the value of sixty dollars.

*Nov. 5, 1820.* The Sabbath is beginning to be observed and quietness is noticeable.

*Nov. 26, 1820.* Today we received letters from Brother and Sister Thurston, dated from Lahaina. The king seems to have commenced in earnest his removal from Kailua to Oahu. On the 22nd of October he returned from an excursion to Kealakekua to his residence at Kailua, and Brother Thurston soon commenced prepara-

<sup>4</sup>The writer remembers these two estimable half-white people who were resident on the Ewa corner of King and Fort Streets where now stands the Odd Fellows' building and whom he knew when he kept store on the ground now occupied by the Metropolitan Meat Market.

tions for proceeding with him to Maui. On the second instant the king and royal family embarked for Maui, leaving Brother Thurston and wife to follow when the vessel should return. November 10th Brother Thurston notes in his journal: "It is seven months today since we landed in this place. We have great cause for gratitude to God for His mercies since we have been here. Our health has been pretty good most of the time and we have been comfortably supplied with provisions by the king. Since his departure we feel ourselves almost alone. Most of the inhabitants of Kailua have gone with him. Thomas Hopu has recovered from his illness in a good degree. He, Mrs. Thurston, little Daniel Chamberlain, and myself, with three or four domestics, composed our little assembly today." On the 14th they put their effects on board the brig *Neo* and in the evening went on board to embark for Maui, found the little vessel stowed with men, women and children to the number of 475, besides hogs and dogs in considerable numbers which rendered the passage somewhat unpleasant. In two days they reached Lahaina, landed the next morning and took their lodgings in the house built for Dr. Holman, where they will probably remain until they embark for Honolulu. The illness of Thomas Hopu, alluded to, consisted principally of a trouble in his head, from which he has not been entirely free for several years and which has considerably injured one of his ears, and often caused him considerable pain and inconvenience. After Dr. Holman left the struggling station a native doctor attempted to cure the disorder in Thomas's head. He rolled up a large green leaf, called in this country a ti leaf, pointed one end of it into the affected ear and, requesting all to be perfectly still, placed his mouth over the other end, muttered a prayer to the god of his forefathers, and breathed three times into the ear, relying on his faith to effect the cure. We find relics of superstition among these people aside from the ruins of heiau and idols. It must be long before all the rubbish can be removed.

*Dec. 31, 1820.* This morning, after a sermon by Brother Bingham from John iii:5, on being born of water and of the spirit, the infant daughter of Brother and Sister Bingham, Sophia Mosely, and the infant son of Brother and Sister Loomis, were publicly and solemnly dedicated to Christ by baptism into the name of the Holy Trinity, administered by Brother Thurston. Brother Loomis' babe, the first white child born in the Sandwich Islands, they call Levi, the name of the first tribe of men consecrated to the priest's office. It was a pleasant and solemn season and our house was filled with more than ordinary numbers, who were more than usually attentive, and those who were particularly interested as parents, enjoyed the peculiar privilege of setting the seal of God's covenant on their beloved offspring in this public dedication.

*Jan. 1, 1821.* The king purchased Cleopatra's Barge for 8,000 pickles of sandalwood, valued at Ten (\$10.00) Dollars a pickle, \$80,000? and on January 7th Mr. Bingham preached on board of Cleopatra's Barge with an attendance of many of the captains and seamen of the vessels in port.

*Jan. 8, 1821.* All the articles received from Boston are truly acceptable, and we are particularly thankful to the Board for remembering us as to flour. We have had but little flour and some of the families have very much felt the need of the bread to which they had been accustomed, and for which they could find no substitute, though others in the family are satisfied with the taro as a substitute, generally.

We have planted about a quarter of an acre of corn for an experiment. It came up well and a worm similar to that which sometimes cuts off the young blades of corn in America, has destroyed about half of it and a smaller worm is now feeding upon the larger leaves of the remainder. Our garden vegetables have a similar fate. Taro, potatoes, sugar cane, and bananas seem to be but little injured by any insect or reptile.



*Jan. 10, 1821.* Yesterday and today Captain Turner landed the frame and boards of our house,<sup>5</sup> sent from Boston, for the freight of which the owners make no charge, while they generously confer on us a most important temporal favor. To fit up a room for a school and public worship, with comfortable seats, we bought today of Captain Turner and Captain Suter 1000 feet of boards and plank at Fifty (\$50.00) Dollars, the market price. The timber, boards, etc., were placed in Gov. Boki's yard.

*Feb. 1, 1821.* Captain Daniel Chamberlain overhauled and repacked the timber and boards for our house. Captain Suter returned from Maui yesterday. He informed the king that he had landed a house frame for us and placed it in Governor Boki's yard. The king replied, "maikai."

*Feb. 5, 1821.* Brothers Bingham and Thurston visited the king again and found him awake, cheerful and friendly, and ready to return their aloha, or salutation. They thanked him for former kindnesses and told him as our good friends in America had been so kind as to send us a house frame, they wished his approbation to set it up. To this he gave a decided negative, pleading the example of his father who, he said, would not permit any foreigner to build a house on his islands, except for him. This was taken as decisive. We had been told that it was taboo, so that we should not be allowed to build without an effort. Soon after Brother Bingham appealed to his compassion, saying that our wives had been accustomed to having good floors to live on and we feared that if they were obliged to sit, and work, and sleep on the damp ground they might be sick and die, especially as the seasons were sometimes wet, and our present houses

<sup>5</sup> *This House*, the oldest building standing in Honolulu today, January —, 1917, and known as The Old Mission House, is on King street, a few hundred feet eastward of Kawaiahao Church, and is an object of much interest to residents and visitors alike.—*Editor*.

would not last long and ventured to propose, again, to set up the new house. The king replied, "hanahana" (do it). But he added, "When you go away, take everything with you."

*March 16, 1821.* Excursion to Koolau. This morning Brothers Thurston and Bingham, with the children of the family and others, members of the school, set off on a walk to visit the district on the opposite side of the island. Reached the precipice at the distance of seven or eight miles in the period of three hours, enjoying the prospect. The descent of the precipice is by a very irregular and rugged path, winding at first by a gentle slope along the side on the impending rocks, and then by steeper effects where the traveller must cling with his hands and creep from crag to crag, a distance of 150 to 200 feet ascending and descending, and then passing off in an angle of about 45 degrees along that part of the mountain, which projects more into the valley than where you first arrive at the precipice. Down this steep our little company descended where it would be impossible for any domestic animal to ascend without the aid of human hands. Formerly the traveller descended and ascended by ropes at another perpendicular part of the rock, before this singular path was discovered. Having walked about a mile into the valley of Koolau, secluded as it is by mountains from the rest of the island, which is itself secluded from the rest of the world, joined by a number of the natives of the valley, our adventurers sat down under a shady tree upon a little hill. Three of our pupils read and interpreted to the listening natives the first of Mrs. Barbauld's hymns in prose. After singing one of the songs of Zion in this strange land and a prayer being made to the promised instructor of the heathen, Brother Bingham preached a sermon to this little group of thirty or forty souls, the first, doubtless, ever heard in this valley. Honolii interpreted and closed the interview by a prayer in the language of the country. The design of the discourse was to make known some of





A Primitive Grass House, with a modern company of Hawaiians  
near the door



The First Framed House of Honolulu, which was landed from  
Boston, Jan. 10, 1821, and which stands on the west side of  
King Street



the first truths respecting the character and works of the Creator and Redeemer of the world. At 2 o'clock P. M. our company, consisting of more than twenty, began to retrace their steps and at 3 o'clock regained the height of the precipice in safety, but with much toil and sweat, and here joined in thanksgiving to our preserver. Then, proceeding a little further to the place where the four stones be that are called gods, sat down upon the grass to a comfortable meal provided by Hannah Holmes, lifting up a prayer for blessing and returning thanks to Jehovah.

*April 28, 1821.* Today all the brethren have been engaged in digging the cellar for our new house and in the digging we discovered the skeleton of a human being. For want of stone we are building the walls of mud and straw, which we think will answer very well. The cellar is now completed and it will be a valuable store room.

*May 4, 1821.* Captain Chamberlain procured of Captain Brown 1000 feet of boards to enable us to finish our house. The market price is fifty dollars a thousand.

To explain the following passage from the Mission Journal of date July 30, 1821, we add the information that King Liholiho with Governor Boki and others left Honolulu professedly for Ewa, but the king refusing to land at Ewa ordered that the boat be headed for Kauai, and, after a dangerous voyage, landed the next day at Waimea, Kauai. Messrs. Bingham and Ruggles had preceded the king to Kauai in the ship *Tartar*.

*July 30, 1821.* Received a letter from Brother Bingham by the *Tartar*, which arrived today, dated July 25th. After mentioning the singular manner in which Liholiho left Oahu and his arrival at Kauai, with some other events, he writes: "You will be surprised if I tell you that last evening Kaumualii (the king of Kauai) in a very formal manner and, in the presence of a number of chiefs, of Mr. Jones, the Consul, of Captain Masters, and others, gave up to Liholiho his Island, his vessels, arms, ammunition, men, etc., with full liberty to place

over them whom he pleased, stating also that he had formerly made a treaty with his father Kamehameha acknowledging him to be his superior. Naihe, a chief of Hawaii, made a short speech confirming what had been said respecting the treaty. But you will be gratified, as well as surprised, to hear that Liholiho, after a profound silence for some minutes, replied: 'I did not come to take your Island. I do not wish to place any person over it, nor to take anything from you, but I wish you to keep your Island just as you have had it before.' This was followed by a general shout and the kings smiled together in this bloodless ratification of a former treaty of peace." For some time past considerable has been said respecting the probability of a war between these two kings, but we are happy to learn that amity subsists between them and we hope it may continue.<sup>6</sup>

*August 9, 1821.* The men engaged to build a house for the worship of God commenced putting up the frame today. It is to be fifty-four feet by twenty-one or twenty-two. The timber is not quite as good as we expected, but it will form a convenient place for public worship on the Sabbath; and it is to be hoped it will make a favorable impression on the minds of the people and induce more of them to attend our meetings and excite a more general inquiry respecting the religion of Jesus.

*August 10, 1821.* Commenced building our cook house of stone and mud, ten feet square, with an oven of brick in one side which will be an important addition to our cooking facilities, though there is a small oven attached to the stove.

*January 7, 1822.* First monthly concert of the year.

<sup>6</sup> When some weeks later King Liholiho (Kamehameha II) returned to Honolulu he brought with him King Kaumualii of Kauai who soon after became the husband of Kaahumanu, formerly the favorite queen of Kamehameha I, and thus the alliance between the two parts of the group was cemented. Kaumualii died in Honolulu in May, 1824.

A day of spiritual interest. Commenced the first printing ever done in the Sandwich Islands, the operators of the printing press having fitted up for the purpose one of the thatched houses built for us by the government. Governor Cox (Keeaumuku, Governor of Maui), who seems to take as friendly an interest in our work as any of the chiefs, was present and assisted with his own hands in composing a line or two and in working off a few copies of the first lesson of Hawaiian syllables, having the composing stick put into his hands and being shown when to take and how to place the types and then to pull the lever. Several gentlemen, also, were present, Captain Masters, Captain Henry, Mr. Hunnewell from America, and Mr. Butler, a resident of Maui, who also took an interest in this novel scene, while one of the highest chiefs of these islands aided in commencing the printing of his native tongue. He, too, congratulated himself upon the achievement. But our interest is in view of future and distant results, which cannot but be happy.

*April 15, 1822.* Today our hearts have been cheered by the arrival of the Sloop Mermaid, Captain Kent, with Messrs. Tyerman, Bennet, and Ellis, together with nine natives from the Society Islands. Gladly do we welcome these friends and servants of the Lord Jesus to these shores, to our house and table, and to every comfort which our circumstances will furnish. About nine o'clock in the morning we met them on the beach near the present dwelling of the king. We had the pleasure of introducing them to his Majesty Liholiho. After a short stay with him we conducted them to the Mission House, bidding them welcome to our humble lodgings and frugal fare while they remained at these islands, which will probably be about three weeks. Two of the natives whom they brought with them are chiefs and have their wives with them. They have for some time been professors of religion and are expecting on their return to be left at the Marquesas for the purpose of commencing there a missionary establishment. May the Great Lord of



Missions go with them and prosper their effort to build His kingdom in these now heathen islands.

EXTRACT FROM THE JOURNAL OF MRS. SYBIL BINGHAM,  
WHEN THE TAHITIAN DEPUTATION VISITED HAWAII

Four families united in one, all having children, all having infants, with eighteen or twenty native children divided among them, two native youths, Thomas and Honolii, one young man, Mr. Harward, from New England, constituted, at that time, the Mission family at the station. One framed house, containing five rooms, fourteen by twelve, above and below, with some unfinished space not inclosed in rooms, with a store room and eating room in the cellar, was the habitation in which the four families dwelt and in which they sought to make comfortable their truly welcome guests.

Here we could all have been comparatively comfortable had it not been for the burning sun of June and July beating upon the roof and unclapboarded sides of the house. I would here say we seldom, at any time of the year, suffer from the heat if not exposed to the direct rays of the sun. There is, uniformly, a breeze sufficient to render the air agreeable. But the house is so thin, and the exclusion from the air such, that the heat was very uncomfortable and it was favorable for us that our engagements called us out most of the day. But our health was preserved in good measure and our minds rendered comfortable and happy. Some plans of usefulness were devised and, I trust, through Grace assisting, some feeble praises were offered to our Divine Benefactor for his unfailing mercies. But ways and means must be devised and labor done that so many might be fed each day with food convenient for them. On our return from Kauai Mrs. Loomis superintended the domestic concerns, though hardly able to keep about from the great exertion she had made, but more particularly exhausted in consequence of a walk several miles into the country and

without rest on her return. Mrs. Chamberlain, having a care of the washing and ironing, with the daily charge of the visiting gentlemen, her husband, and one or two of the children being ill, and located up stairs, felt it difficult to have the care of the cellar kitchen. I was exceedingly wearied out by the peculiar hardships of my passage up, after my labor at Kauai, and hardly fit to undertake business to which I was unaccustomed. In two or three days Mrs. Loomis gave up and took her bed. Mrs. Chamberlain felt it her duty, rather than mine, to take the place below. She kept it ten or twelve days, when Mr. Chamberlain had a most violent attack of rheumatism and required her whole attention. Mrs. Thurston had commenced a new term in my school, committed to her care when I left it for Kauai, and considered it desirable that she should finish the quarter. There was no alternative, my duty was plain. I went below, stood at the helm and, except a few of the first days of my labor, had the care of seeing that fifty were fed three times a day. The morning I commenced Mr. Whitney, with his family, came up from Kauai, making the fifth family in our household. You will be ready to say, if there be a spot for them, they have come at the right moment. But being in a new place with two children, who both cried all the time, I never looked for Mrs. Whitney out of the chamber. I stood it thirteen days and hoped to have persevered, but the fears of my kind husband were aroused, he saw that change must be made for the school, if but for a little while. Mr. Chamberlain and Mr. Loomis were both too ill to leave their room. I went into the school, Mrs. Thurston took the post, stood it five days and said some other way must be devised. Mrs. Loomis, too, seriously needed a nurse. Mr. Harward was then prevailed upon to try the kitchen a month. During this month God was pleased graciously to restore prostrated health and strength in a good degree, so that less difficulty was found in managing after that. As for things to put on the table we sometimes had beef, pork,



fish, potatoes, butter, cheese, flour, sugar and, sometimes, we were destitute of all of them and of the most of them at a time, but whatever might have been the fare, a bystander would have pronounced it generally a cheerful meal. Though we sometimes wrought hard and fared coarsely, yet God was pleased to allow us daily the hope that we were strengthening each other's hands in holding up the standard which, in His kind providence, had been erected in this distant land. To make the picture true very many bright, pleasant spots should be put in, but my pages are lengthening and I will only add now that, notwithstanding all these things, those few months were a very interesting part of our missionary life, and a period, I think, which will long be remembered with gratitude.

### XIII

#### JOURNAL AND LETTERS, 1822-1828

**M**AY 9, 1822. Kaumualii and Kaahumanu having expressed a wish that Auna and Mr. Ellis might remain here as teachers the Deputation laid the subject before us and very particularly consulted our views respecting it, proposing to locate Mr. Ellis here to enter into our labors to assist, particularly, in the acquisition of the language and in the translation of the scriptures. We assembled in the sitting room and engaged in special prayer for special direction in this new, unexpected, but deeply interesting business. What could we do? The thing had not been sought by us or by them. We had, indeed, thought that such a thing might be desirable, but did not suppose it would be practical and had not ventured to drop a single hint of that nature, not even among ourselves.

*May 14, 1822.* Messrs. Tyerman, Ellis, and Bennet of the Deputation, with Mr. Bingham, started on a tour of Oahu going by boat to Pearl Harbor and thence walking to Waialua and through Koolau to Kaneohe and, climbing "The Pali," returned down Nuuanu Valley to Honolulu.

*August 2, 1822.* The king, with his favorites within the family, are engaged to receive instruction in reading and writing. He requested that one hundred Hawaiian spelling books might be immediately made ready to put into the hands of his people, assuring us also that when his debts should be paid all his people should be permitted to learn. This we regard as a favorable and an important crisis in the progress of the mission, and the books will be furnished.

*August 4, 1822.* Sabbath. The chiefs and people gave good attention to the preached word. Mr. Ellis preached in the morning and afternoon. Mr. Bingham assisted in giving out the hymns that had been composed by Mr. Ellis in the Hawaiian language and, for the first time in public, offered one of the prayers in the same language.

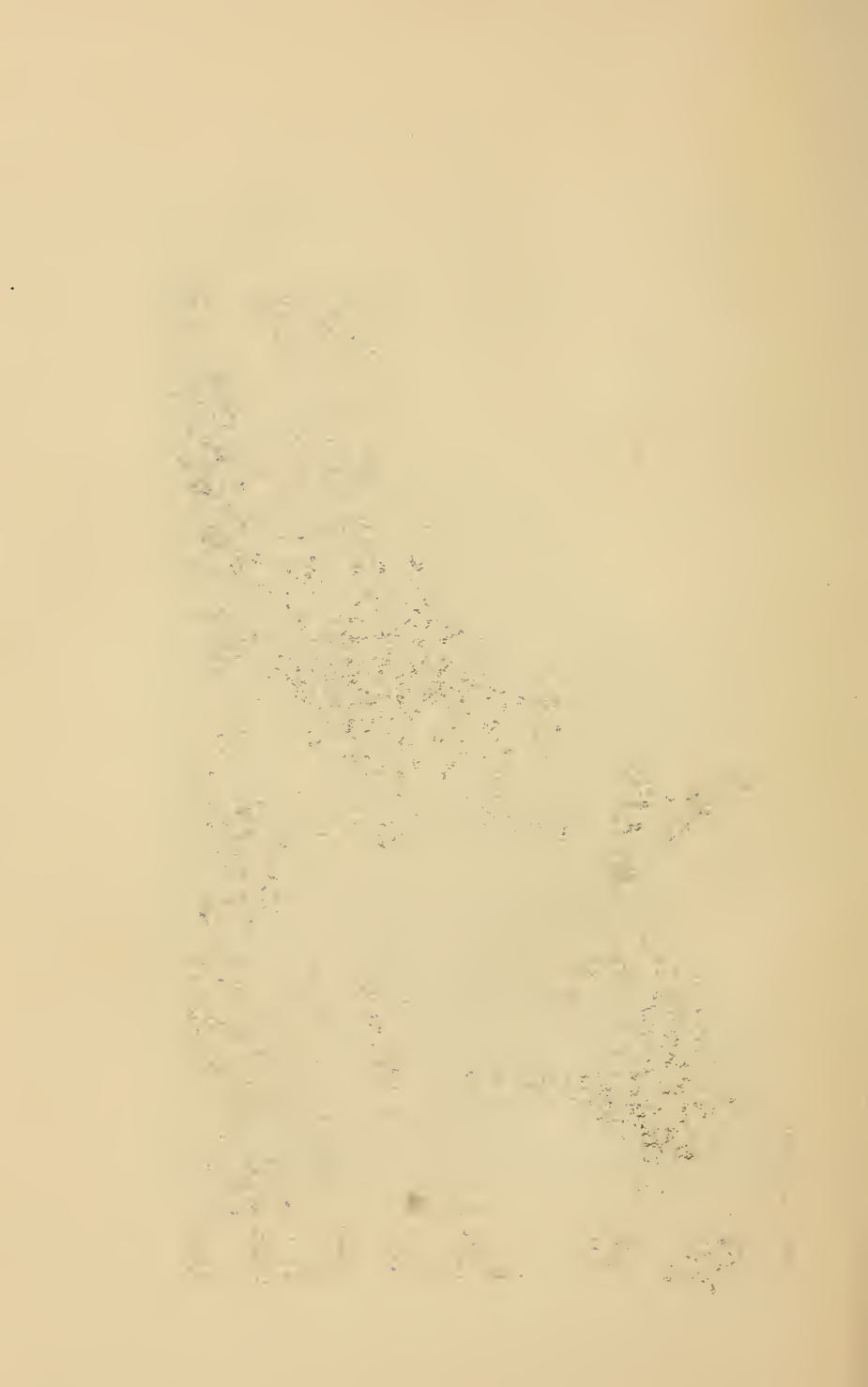
*August 5, 1822.* The king's dwelling house, which stands crowded in between the fort and the harbor, became emphatically a school house. The king himself, his wives and favorites, engaging in good earnest in the employment of learning to read and write. Equally diligent is Governor Cox or Keeaumoku and his family at his own home, besides sending ten pupils to the school in our yard at the house first built for us by the government.

*August 6, 1822.* Kaahumanu and her husband Kaumualii requested that their people might be furnished with forty books and commenced learning to read their own language. It was truly interesting to see this dignified and powerful heathen chiefess drop her hand of cards and take a book from a Christian to learn in a childlike manner the rudiments of the art of reading. When she had learned the letters a, e, i, o, u, she said to her women "Ua loa iau," "I have got it," with something perhaps of the feelings of the mathematician who leaped from the bath exclaiming "Eureka, Eureka," when he had discovered the solution of a difficult problem. Naihe, a high chief, and Kapiolani his wife, and Kuhio, a favorite, are also engaged in learning to read.

*August 7, 1822.* Mr. Ellis preached to the people this afternoon. Just before the service Mr. Bingham went with Kaumualii to the house of Kaahumanu to induce her, if possible, to attend meeting with her company. She immediately ordered her covered wagon to be made ready and, being drawn by her servants, rode with several others to the chapel, attended by a large company of chiefs and people. Then Kaahumanu taking Mr. Bingham's arm and walking forward of the group came to the house of God as the bell was ringing for the service.



The Pali



*August 9, 1822.* At several places in Hawaii, by the express order of Kaahumanu and Kaumualii, the idols which had been laid aside and not destroyed, were brought forth and burned. In the windward part of Hawaii one hundred and two idols were committed to the flames in one day by their command.

*August 11, 1822.* Sabbath. A peculiarly interesting day. Mr. Ellis preached in the morning to a very full house, the king and queen being present. At the opening of the service the marriage of Thomas Hopu to Delia, a promising native woman who has been instructed in the family of Mr. Thurston and who gives some evidence of loving the gospel, was publicly solemnized, the ceremony being conducted by Mr. Bingham in the Hawaiian language. Agreeable to the practice in the Society Islands the parties subscribed their names to the following note in a blank book provided for the purpose, together with the witnesses, as follows:

MARRIED BY REV. H. BINGHAM,  
AUGUST 11, 1822:

Daniel Tyerman  
George Bennet  
James Kahuhu

Thomas Hopu  
Delia

This is, doubtless, the first Christian marriage ever celebrated in these Islands.

Translation of the first recorded Hawaiian letters, from King Liholiho to a chief of Huahine, Society Islands:

Hawaii, August 16, 1822.

*Mahine:*

I will now make a communication to you. I have compassion towards you on account of your son's dying. My love to you with all the chiefs of all your islands.

I now serve the God of you and of us. We are now learning to read and write.



When I shall become skillful in learning I will then go and see you.

May you be saved by Jesus Christ.

Liholiho Kamehameha II.

*August 22, 1822.* The cutter *Mermaid* sailed with the Deputation that came from Tahiti, Messrs. Ellis, Tyerman, and Bennet having made a very opportune, acceptable and useful visit of four months. Before they left Mr. Ellis was invited by Kaumualii and other chiefs to bring his family and settle in these Islands.

*August 31, 1822.* Three hundred persons are now learning to read on Maui.

*Sept. 1, 1822.* For the last two months from three hundred to four hundred natives have attended the Sunday Chapel Services.

Captain Elias Grimes, of the brig *Owyhee*, writes that the chiefs of the Northwest have heard of the work of the missionaries to Hawaii and the chief Skitegates wishes to visit the Islands, and put his family under the instruction of the missionaries. How pathetic the desire for the light that had but begun to send its rays 2000 to 3000 miles over the ocean waves.

*Nov. 30, 1822.* Captain Chamberlain returned from Kauai having erected a house for Mr. Whitney and family at Waimea, Kauai.

*Feb. 4, 1823.* Rev. Mr. Ellis, wife and four children, accompanied by three Tahitian teachers with their wives, have arrived from Tahiti by the schooner *Active*, Captain Charlton, to assist us in our missionary work. Mr. Ellis preached at once in the Tahitian language and was affectionately received into fellowship. Mr. Ellis brought letters from the Agents of the London Missionary Society, Messrs. Tyerman and Bennet.

*Feb. 28, 1823.* The Hawaiian Clerical Association has been founded by the ordained missionaries. Mr. Samuel Whitney, who left his college course at Yale to come with the first company to the Islands, was examined and or-



dained to the gospel ministry. At about this time Captain D. Chamberlain left with his wife and six children for return to the United States, having with them the warmest sympathy and full concurrence of their associates.

*April 27, 1823.* The ship *Thames* arrived this day from Boston bringing the first reinforcement to the mission, consisting of Rev. Wm. Richards and wife, Rev. Charles S. Stewart and wife, Rev. A. Bishop and wife, Mr. and Mrs. James Ely, Mr. and Mrs. Goodrich, Dr. and Mrs. Blatchley, and Mr. Levi Chamberlain. A colored woman, Miss Betsey Stockton, also accompanied Mr. and Mrs. Stewart.

*May 18, 1823.* The missionaries were requested to conduct prayers at the Palace. Rev. Ellis opened this service.<sup>1</sup>

*June 26, 1823.* Messrs. Ellis, Bingham, and L. Chamberlain visited the high chief Kalanimoku to review with him nineteen or twenty hymns that had been written in the Hawaiian language, principally by Mr. Ellis. These met Kalanimoku's hearty approval. There are on Oahu at this time several Tahitian teachers who were accompanying Mr. Ellis en route to the Marquesas, but were landed by the Captain at Honolulu. One of these valuable Tahitian teachers was Auna.

Keopuolani, one of the widows of Kamehameha I, mother of Liholiho and Kauikeaouli, became an earnest follower of the teachings of the missionaries and was baptized by Mr. Ellis at Lahaina in September 16, 1823. She died the same day and was buried with Christian services led by Mr. Ellis who preached from the text: "Blessed are the dead that die in the Lord." The funeral was attended by a large concourse of

<sup>1</sup> *This service*, commenced by Mr. Ellis, was continued for twenty years, by one or another of the members of the mission, leading at a stated time of day, and on a designated day of the week.

people who manifested their great love and affection for this distinguished chiefess, the first baptized Christian of the race.

In a letter from the Mission of October 23, 1823, we find the following:

Plain, humble, comfortable dwellings, and food, with the means of imparting instruction most advantageously to the nation, is all the pecuniary aid we expect or desire from the churches or the Board. These, together with the prayers and counsels and kind influence of our friends, we need in order to prosecute our work at all. We need them to promote cheerfulness and vigor to perform our itinerating tours on foot, to preach in every district and cottage and village, to study and master this rude language, to translate and publish the Scriptures, to perform no small share of domestic labor and, at the same time, to teach 150,000 rude natives all the arts and duties of social and civilized life from the a. b. c. of the language to the highest possible attainments.

King Liholiho, while paying external respect to the missionaries and making some effort to learn to read, led a reckless, dissipated life. Once a missionary visited him and after much entreaty the king made the following promise: "Five years and I will become a good man." In 1823 he conceived the idea of visiting England and, though the chiefs used every effort to dissuade him, he was immovable. The main reason for his going was love for roaming. An extract from the Mission Journal, Honolulu, Nov. 27, 1823, tells of his departure, as follows:

This has been an interesting day to the people, one which will doubtless be memorable in the history of the nation. About 10 o'clock A. M. the king took an affec-

tionate leave of his people, leaving the wharf in the boats of the L'Aigle, and accompanied by his favorite wife Kamamalu, Governor Boki and his wife Liliha, Kaihikukui, Kekuanaoa, and Manuia, amidst the wailing of the multitude that thronged the shore, and the roaring of cannon, embarked for London on board the L'Aigle which was standing off and on at the mouth of the harbor. Two of the five wives which the king had when the Mission arrived he has put away, as we suppose, some time since, and two of the three remaining he has left behind. The government of the Islands and the public business of the king, he has left in the hands of Kalanimoku and Kaahumanu, and nominated Kauikeouli, his little brother, to be his successor in case he should not return. Under the steady management of those to whom the government is left, we apprehend no embarrassment to the cause of the mission in consequence of the absence of the king and queen for though the king has been decidedly a patron to the mission, yet his loose habits have never ceased to have an opposite tendency. We cannot but hope the effects of this singular and unlooked-for enterprise of the king will be salutary on his own mind and manners and on the general improvement of the nation and, in some way, facilitate the work of the Mission. The prospect of this would have appeared to us, however, much more fair had Mr. Ellis been allowed to accompany the king as an interpreter and guide, instead of the man whom the captain seems to have chosen in his stead.

*Jan. 1 1824.* We are happy to notice that Kaikioeva sent back to us today from Lahaina Mr. Whitney's trunk and most of its contents, which had been stolen on the 28th of November. The young prince, Kauikeouli, caused his kahu, his chief steward, to be removed and discarded because he encouraged stealing, lest, as he said, he should himself be chargeable with that fault. Opiia, who was one of the wives of the late Kamehameha, as she sat at tea with the family some days since, said she had in her possession a large silver spoon with the initials

of Mrs. Bingham's name, which she had deciphered on the handle. It had been stolen from Mrs. Bingham nearly two years ago. Opiia said she received it from one of her women who had it from a boy. She sent immediately for it and very cheerfully restored it.

*Jan. 12, 1824.* The brethren and sisters, Messrs. Ruggles and Goodrich and their wives, who were assigned to the station at Hilo were desirous to proceed and no one would be responsible for their detention provided a conveyance could be obtained. A meeting was called to consider the expediency of chartering a small schooner, under the command of Mr. Hunnewell, which, it was soon ascertained, might be obtained for the purpose of transporting the detachment, with their effects, for one hundred dollars. Before noon it was unanimously resolved to charter the schooner and make immediate preparations for their embarkation for Hilo.

*April 15, 1824.* A letter has been received by the brethren from Messrs. Thurston, Bishop, and Ely, from Kailua giving the pleasing intelligence that Kamakau, an active chief at Kaawaloa, had applied to them for Christian baptism and had given them satisfactory evidence of a radical, saving change of heart, which, in their view, rendered it suitable, with our consent, to propound him for admission to the church. Kapiolani, also, they represent as in a very interesting state of mind, but does not offer herself as a candidate for baptism because, as she says, she is too wicked yet, but hopes to be better by and by.

*Extract from a letter dated Hilo, Dec. 17, 1824.*

Friday. This morning we heard that Kapiolani was on her way to visit the volcano and spend the Sabbath there. We thought it expedient that one of us should go up there and spend the Sabbath with her. Mr. Ruggles being destitute of shoes it was thought advisable for Mr. Goodrich to go. About eleven o'clock A. M.

he set out and arrived at the volcano about three P. M. on Saturday. Not finding Kapiolani there Mr. Goodrich spent the Sabbath with a company of her people, whom she had taught to regard the day by resting from their labors. They were there building a house for her accommodation when she should arrive. Mr. Goodrich preached to the people from Matthew iv: 17. Kapiolani did not arrive until Tuesday noon of the twenty-first, having too great a regard for the Sabbath to travel on that day. She is, doubtless, the most zealous advocate of any of the chiefs for the spread of the gospel among the inhabitants of these islands. On arriving at the house prepared for her, her first request was to have Mr. Goodrich select a hymn and lead in prayer. This was a pleasant and happy season. The next day, Wednesday, Dec. 22, after attending family worship and breakfast, Kapiolani and attendants, about fifty in all, accompanied by Mr. Goodrich, began to descend into the crater. The descent, about four hundred feet, is quite steep, then for a considerable distance it is more gradual. Kapiolani and most of her company descended to the ledge, which is from a few feet to a mile wide and extends nearly around the crater about five hundred feet from the top. Below the ledge is a descent of three hundred or four hundred feet, still more difficult in consequence of so many chasms in the lava which, in many places, is broken off and fallen down. Upon the brink of the ledge, above mentioned, the whole party sat down and Kapiolani addressed them, saying: "Jehovah is my God he kindled these fires, I fear not Pele." She then ate some of the ohelo berries, which were considered sacred to the goddess Pele and tabu to women. Then, at her request, they united in singing and one of her attendants led in prayer.

We return to Extracts from the Missionary Journal, Honolulu:

*March 9, 1825.* The whale ship *Almira* arrived in the roads this morning and the report was circulated that the



king and queen were dead. Mr. Bingham and Mr. Chamberlain hastened on board to ascertain, if possible, whether the unwelcome rumor was well founded or not. The letters of the Corresponding Secretary in Boston assured us of the death of Queen Kamamalu and papers received from the ship *Peru*, in the course of the day, fully confirmed the distressing fact that both the king and queen of the Sandwich Islands were dead. The inquiry arises at once what will be the effect on the nation. As soon as it was communicated to Kalanimoku he wrote a note announcing it to Kaahumanu and Opiia at Mona and they returned him answer immediately, encouraging him to pray with the heart to God that He might show mercy. At Kalanimoku's request the chiefs came down from Manoa and in a consultation concluded to send letters forthwith to the chiefs on the other islands, apprizing them of the sorrowful event, and giving them their official advice.

*March 10, 1825.* Kalanimoku and Kaahumanu dictated letters to the chiefs stating the principal facts, charging them to keep the people quiet, to direct their prayers and thoughts to the God of Heaven and to wait for their orders to assemble in a common council for the good of the nation. The letters being copied in a fair hand by Mr. Levi Chamberlain, Kauikeouli, and the two administrators of the government, who dictated them, signed them with their own hands, and Opiia was sent with them to Maui and Hawaii. At her departure we joined with them in prayers at the house of Kalanimoku. It being thought desirable for Mr. Chamberlain to visit stations at Lahaina and Kailua, he sailed with Opiia.

*May 6, 1825.* At sunrise the frigate *Blonde*, commanded by Lord Byron, a cousin of the poet, and which had been some time looked for with solicitude, appeared off Diamond Head, having on board the bodies of the king and queen and the remainder of the party that sailed in the *L'Aigle*. Four of the number have been cut off by death. Kapihee, who was called in England

the Admiral, died at Valparaiso on their return. The *Blonde* came to anchor in the roads about nine o'clock and fired a salute of fourteen guns, and was answered by the same number from the fort and battery. About eleven o'clock Governor Boki and his party landed at the king's wharf. The chiefs had assembled at Kaahumanu's house to receive them. As they stepped from the boat, Hinau, the commander of the fort, dressed in uniform, took the hand of Boki and one of us the hand of Madame Boki. In the meantime Kaahumanu and a few others advanced slowly and the two parties approached within two or three yards of each other and as their eyes met they stopped and lifted up their voices and wept. The scene was to us exceedingly affecting. Governor Boki stood and, with strong emotion, raised his hands and eyes toward heaven and wept with a loud voice. Remaining at a little distance for some minutes, while floods of tears rolled down their faces, the parties met and embraced each other in the warmest manner, while the guns of the fort made them welcome, then proceeded slowly toward the house, interrupted at every step by friends successively saluting those whom they rejoice to see safely returned, while the sad events of their tour seemed to overwhelm them all with grief. They clasped each other in their arms, hung on each other's necks, touched noses and kissed each other until they were nearly exhausted. Scarcely a word was exchanged between them for half an hour. After this burst of feeling was over the principal facts that had occurred during the separation were briefly touched upon and when they had spent nearly a half hour about the doors and in the rooms of Kaahumanu's house, they retired to the chapel to present their offerings to the Lord. Governor Boki met his brother Kalanimoku at his own house, who received him cordially without noise and accompanied him to the church, which was filled to overflowing. A hymn was sung, an appropriate passage of Scripture was read and a prayer offered. Governor Boki, by request, made some remarks and very



distinctly recommended the religion of the Bible and manifested a serious desire to observe it himself. The interesting exercise was closed with prayer. Dr. Davis, the surgeon of the *Blonde*, who had been sent by Lord Byron to see Kalanimoku, who is ill, called very kindly on the family and by request prescribed for the case of Mr. Bingham's child, who is quite low. In the afternoon, by request of Kalanimoku and Boki, Mr. Bingham addressed a note to Lord Byron to assure him of their kind regards and to request him to favor them with his company on shore tomorrow, as the present was a time of great sympathy among their friends. Had a pleasant interview with Boki in the evening. He says the King of England, George IV, with whom he was honored with a personal interview, told him to take good care of the missionaries for they were sent to teach the nation the good word of God and to enlighten them and do them good.

May 7, 1825. Agreeable to arrangement Lord Byron and the scientific gentleman of the frigate *Blonde* landed in the early part of the day under a salute and were presented at court. They were introduced by Boki and Mr. Charlton to the Regent Kalanimoku, to the young King Kauikeouli, to the young princess, and to the old Queen Kaahumanu, and the other chiefs, all assembled and arranged in order in a neatly thatched hall about fifty feet in length. At the head sat the young king and his sister upon a sofa, with several superb kahilis poised near them. On their right down the side of the hall were seated the high chief women and on the left in like manner the chief men of the nation. A little in front of the center of this line sat Kalanimoku with his interpreters and Christian teachers. All were dressed in European fashion. As Lord Byron, and the officers of the *Blonde*, including several young noblemen, the scientific gentleman and the chaplain were introduced, those who were assembled to receive them all rose respectfully, except the young King and the young Princess. When

they were made acquainted with the different individuals, Lord Byron delivered the presents from the King of England, a gold watch, and a likeness in wax of Liholiho to Kalanimoku, a silver tea pot to Kaahumanu, and a full suit of royal Windsor uniform, with hat and sword, to Kauikeouli, which were delivered to him by the hands of two young noblemen. They were much gratified with these tokens of respect and kindness from King George IV, and expressed their thanks. Kalanimoku said to Lord Byron, "I am made very happy by your coming to this country, and by your kindness toward us." Lord Byron said he was very happy to have this service to perform for his King and country, and that he desired only to show them kindness. Kalanimoku proposed, if agreeable to Lord Byron, they would now have prayers together, to which he cheerfully assented and one of the missionaries being called upon offered a prayer suited to the occasion, partly in English and partly in the Hawaiian language. Lord Byron spoke in respectful terms of what had been achieved by the Mission, and when he had put the royal uniform upon the young King led him to Kalanimoku and Kaahumanu, expressing his sincere desire that he might attend well to the instructions of the missionaries and become wise and good.

*May 8, 1825.* Lord Byron before leaving the islands sailed for Hilo, caused that bay to be surveyed and visited and explored the great volcano of Kilauea. His uniformly kind and honorable deportment made a deep and favorable impression on the chiefs and people in favor of the Christian religion.

*June 8, 1825.* Last Sabbath at a meeting of the church and congregation, after the various public services of the former part of the day, ten persons, including several chiefs of the first rank, made a full declaration of their desire to be numbered among the disciples of Christ. Among these were three sisters, Kaahumanu, Kaniau, and Opiia, honorable women, wives of the celebrated Kamehameha, the present Regent, Kalanimoku, Kapule, lately

the Queen of Kauai, Kapiolani, the interesting wife of Naihe, Kealiiiahonui, the son of the late King Kaumualii, Laanui, the husband of Opiia, Kalu, the husband of Kapule, and Richard Kalaalulu, from the Foreign Mission School. They are therefore propounded for entrance to the church after three or four months further instruction and trial, if they continue faithful.

*July 17, 1825.* Kalanimoku desirous that the new meeting house should be opened for public religious worship on the approaching Sabbath, and having given orders to the carpenters to hang the doors, set in the windows, and fit up the seats, came up this afternoon, though still feeble from the effects of his recent illness, attended by Opiia, Kekauluohi, and a great concourse of people to view the house, and give directions about spreading the mats. With the exception of Kalanimoku, the whole company set off after rushes and grass to strew over the house, previously to putting down the mats. It was interesting to see several of the highest chiefs in the nation following one after another with burdens of grass, presenting their free-will offerings of labor to forward the work. All united cheerfully and seemed to experience a high degree of satisfaction in according assistance. The house is commodious and will accommodate a large audience; the dimensions within the posts are seventy feet by twenty-five; the pulpit is at the north end, on each side of which is a door, one for the entrance of the chiefs, the other for the mission family. The building is surrounded by a strong, high stick fence, one hundred and twenty-five feet by one hundred and fifty-five and the enclosure is to be planted with bananas, sugar cane, etc.

*July 20, 1825.* Kalanimoku, with his attendants, forming considerable of a company, came up to visit his new house situated contiguous to that of Mr. Ellis, which he has been building in modern style at considerable expense and which is now nearly finished, and proposing to tarry in it during the night he asked Mr. Ellis if it would not be well to have prayers there. Mr. Ellis, pleased at

having an opportunity of directing his thought to the true God, most readily answered in the affirmative and, having made known the fact to the brethren at the Mission House, invited their attendance. Happy we all were to see this highest chief in the nation so ready to have erected in his new habitation an altar of praise to that God of whom his fathers were ignorant.

*Oct. 21, 1825.* A most important question was discussed at the last General Meeting, namely: the letters to be used in writing this Hawaiian language and the sounds to be represented by the various letters. Uniformity of usage being most desirable. By vote of the Mission the number of letters was fixed at twelve, namely, a, e, i, o, u, h, k, l, m, n, p, w, giving them the Italian sound.

Mr. Bingham has begun a translation of the Gospel of Matthew and it is hoped that by Divine aid he may be able to complete the translation of the New Testament in the course of a year, if other labors do not prevent. He has finished in a manner the first chapter today, having spent a little time on it almost daily for the last three weeks, comparing the Latin, English, and Tahitian versions with the original Greek and endeavoring to produce from the original a version in the Hawaiian language as clear and correct as the genius of the language and our acquaintance with it will admit. A considerable number of words must doubtless be introduced from the Greek into the Hawaiian version as there are many terms and many ideas for which there is nothing in this language to answer. Even the common terms, faith, holiness, throne, dominion, angel, demoniac, which so frequently occur in the New Testament, cannot be expressed with precision by any terms in the Hawaiian language. The natives call an angel either an "Akua," a God, or a "Kanaka Lele," flying man.

*Extract from letter by Hiram Bingham, William Richards, Elisha Loomis, and Levi Chamberlain, from Oahu, March 10, 1826:*

Could you see more than twenty thousand of the islanders under the influence of Christian instruction from books in their own language and from the pulpit, and as many hundreds maintaining the duty of family and private devotion and many individuals, among whom are the most distinguished persons in the nation, giving pleasing evidence of a radical change of heart and of fitness for the fellowship of the churches, you would not, we are persuaded, for a moment, think your operations here had been entirely in vain, even if nothing more were to be achieved.

*From A. Thurston and A. Bishop to Secretary J. Evarts, from Kailua, Oct. 23, 1826:*

Soon after the first appearance of a special attention to religion in this place our congregations became overflowing and great numbers were obliged to remain without for want of room in our place of worship. It soon became apparent that another more capacious house was needed. In about five months the ground was prepared, the timber hewn, and the frame erected. The posts, fifty-one on each side, were firmly set into the rock blasted out for the purpose and an area of stones was then built upon the site three feet above the former level, firmly enclosing the posts on every side. Early in July the people were again called out to thatch the building when about four thousand came, bringing with them the materials. In little more than a month the thatching was completed and by the first of September the house was finished and ready for use. Its whole length is one hundred and eighty feet, its width seventy-eight feet. It is built of the firmest and most durable material that the islands afford and is pronounced by good judges to be



the largest and most elegant native building ever erected and will remain good for twenty years. The floor is overspread with a thick layer of rushes and covered with mats. It has a good pulpit painted and furnished with cushion and hangings. On Wednesday, the 4th of September, several of the missionary brethren and principal chiefs having previously arrived from Oahu and Maui, the dedication of our place of worship to the service of Almighty God was solemnized. There were supposed to be not less than six thousand persons present, including the scholars of forty schools who, with their teachers, were present on the occasion. It was indeed a day of jubilee with us and such as had never been witnessed before on this island. On the following day the people were again assembled in the open air in front of Kaahumanu's dwelling house where they were successively addressed by Governor Adams,<sup>2</sup> Naihe, Kapiolani, Hoapili wahine and Kaahumanu on the truths of Christianity, the speakers publicly making known their determination to follow its precepts and obey its sanctions in the government of the people and by their own example confirming at the same time their purpose to suppress the vices and superstitions that were once so prevalent in the whole island.

The call of the people for the Scriptures is loud and daily repeated. They carefully collect and write down every text or historical sketch of Scriptures that they hear from us and receive it as the word of God, to which they are bound to render obedience. In the course of another year there will, in all probability, be at least ten thousand persons on this island capable of reading the Holy Scriptures with facility could they be obtained to put into their hands.

<sup>2</sup> Kuakini, one of the highest chiefs, and one who at one time was governor of the island of Hawaii, and at another time governor of Oahu, was named by foreigners as Governor Adams, and is often referred to as Governor Adams.

POINTS OF INTEREST IN THE MISSION RECORD OF 1825,  
1826, AND 1827

The missionaries having gained much influence with the ruling chiefs, decrees were made stopping Hawaiian women from going on board of foreign ships that might touch at the various ports of the islands.

This aroused the rage of some of the officers and crews of certain vessels touching at island ports.

At Lahaina, in October, 1825, Mr. Richard's life was threatened by a mob of the crew of the British whaleship *Daniel*. His house was attacked, but the mob was driven away by the natives.

In January, 1826, the cruising schooner *Dolphin*, of the United States Navy, arrived at Honolulu and on the 26th of February a company of sailors entered the house of Kalanimoku and demanded the repeal of the law, or decree, mentioned above, and being driven away made an attempt to kill Mr. Bingham, but were finally scattered by the natives who rallied to protect their missionaries.

Two other attacks were made by ships' companies upon Mr. Richards at Lahaina, in the first of which, in 1826, Mr. Richards being absent his house was invaded and property destroyed. In the second, in the fall of 1827, cannon balls from the ship *John Palmer* were fired at the mission house by the crew, while the captain was detained at the Governor's house.<sup>3</sup>

In January, 1827, the officers of the American Board published in the papers of the Eastern States Mr. Richards' statement of the acts of violence of the crew of the whaleship *Daniel*, Captain Buckle, at Lahaina. These papers reached Honolulu in the fall and aroused the anger of Captain Buckle whose ship had touched at Honolulu. So great a tumult was raised by the Captain and

<sup>3</sup> The writer, years ago, saw in the cellar of the old Richards house in Lahaina the cannon ball that had made a round hole in the wall of the house some years before.



his sympathizers in Honolulu that Kaahumanu called a council of leading chiefs and summoned the missionaries for an investigation. Mr. Richards was called from Lahaina to answer for the offence of having written to Boston regarding the outrages of the ship's company of the *Daniel*. The hostile foreigners were invited to make their charges against the missionaries. Their chief complaints were founded upon Mr. Richards' letter to Boston. When Mr. Richards appeared in person the complainants hastily retired. The council decided that as Mr. Richards had written only the truth, he was entirely innocent.

*December 17, 1827.* Mr. Richards writes from Honolulu:

It appears to me that the hand of Providence has never been more visible in any of the events that have transpired, since the establishment of the mission, than in the recent difficulties. There has never appeared so much unanimity of feeling among the chiefs, and never so strong attachment to us. The common saying is: "If one of the missionaries must die, let us all die together." They seem to be more and more convinced that we are seeking their good and that in this respect we differ from our enemies. The minds of the chiefs have been occupied in devising means to put a stop to the crying sins of the country.

*April 14, 1828.* Mr. Richards writes from his home at Lahaina: "We remained at Honolulu until January 8th when we embarked on board the Missionary Packet and reached Lahaina after a quick passage of twenty-six hours. The evening we anchored was somewhat rainy and it was too late for the people to call on us that night, but the next morning as soon as our doors were open, the people began to call to express their aloha (love). The number who called before breakfast we estimated at one thousand. The attachment of the people to their teacher was never more apparent. Many of them had been made to believe

that I should either be sent from the Islands or executed here, and when they actually saw that we had returned without injury, they were prepared to express their joy in the strongest manner. Many seemed not only to believe, but to feel that it was because the Lord is on our side. A day of fasting and prayer on our account was observed the week we left, and from that time little circles continued to meet to pray for us until our return. You may well suppose, therefore, that the meeting was an interesting one to us all."

The missionaries at Lahaina write later of the influence of the trial and acquittal of Mr. Richards on the people of Lahaina:

There never was, probably, any occurrence which so much endeared the missionary to the people or they to him. It seemed also to be the commencement of a renewal of attention to religious concerns. As the fruits of this attention we trust that a good number will at no distant period be united with the church.

But the influence of these occurrences is not confined to Lahaina or to Maui. The general meeting of the chiefs, which took place in consequence of the above mentioned, apparently untoward event, was one of the most interesting councils which has ever been held in the Sandwich Islands. The ostensible object for which they were assembled was to hear the complaints of Captain Clark against Hoapili, and of Captain Buckle against Mr. Richards. The real object for which they were assembled, was to establish laws for the nation. And this object was accomplished. It was, doubtless, hoped on the one part that every obstacle in the way of crime would now be removed and everything like law or "Kapu" be banished from the Islands. But this was the very meeting at which was enacted the first laws that ever existed on the Sandwich Islands. In these laws the chiefs were united, and to them the king affixed his name.

The first law prohibited murder on penalty of death.

The second law prohibited theft; penalty, confinement in irons.

The third law prohibited adultery; penalty, same as above.

Viewing the subject in all its bearings, we think that scarcely anything has occurred in the history of the mission which has, on the whole, done more to promote the interests of civilization and Christianity, than the occurrences of which we have been speaking.

Among items of vital interest to the Young Mission, was that Messrs. Thurston and Bishop at Kailua had 6000 scholars learning to read with weekly congregations of from 2000 to 3000.

At a general meeting of the mission, held at Kailua in October, 1826, there was discussed the condition and prospects of the children of the mission. Also the need of more missionaries, which was pressing in view of the early departure of Mr. E. Loomis and family. Mr. Loomis, spoken of as much beloved, sailed January 3, 1827, via Tahiti and Valparaiso. Dr. Blatchley had left a few months earlier.

The ordination of Mr. James Ely took place at Kailua January 4, 1825, while that of Mr. Samuel Whitney to the gospel ministry by his fellow missionaries at Honolulu November 28, 1825, and the ordination of Mr. Joseph Goodrich at Kailua October 25, 1826.

*A letter from Messrs. Thurston and Bishop, from Kailua, dated October 10, 1827:*

These islands have externally embraced Christianity and are rapidly coming under the influence of its precepts and sanctions. "You have obtained," said Mr. Young to

us one day, "in three years by the preaching of the gospel what I have labored in vain for more than thirty to accomplish." Alluding to the customs and usages of Christian countries which are now taking the place of their former practices, he said: "These are the very things which I have so often attempted to persuade the king and chiefs to adopt; I have set before them in the plainest manner the superior advantages of civilization over savage customs, but could never gain their assent; the uniform reply of the king was: 'Pela i Hawaii nei' (these are the customs here at Hawaii), but as soon as you bring them under the influence of the gospel you can mould them as you please." It was observed to him that no country since the promulgation of Christianity has become civilized but through the preaching of the gospel. He replied that, in his opinion, the gospel alone is able to save this people from extinction, for until missionaries came they were going to ruin as fast as possible.

*From letter by Mr. Richards from Lahaina April 14, 1828:*

The particulars of Mrs. Bishop's last sickness and death you have already received from another pen. She was a much loved and useful member of this mission, unwearied in her exertions for others, always more ready to suffer herself than to see others suffer, and a mother not only tender but faithful.

The 30th of March, 1828, was a day not to be forgotten, for in the annals of the mission there has been no day it will be more pleasant for us to remember, none the events of which are more directly connected with the immortal interests of the nation, and none to which the people will longer look back with gratitude and joy. I refer to the arrival of the second re-enforcement of missionaries, consisting of Messrs. Andrews, Clark, Green, Gulick, Judd, Shephard, and the Misses Ogden, Ward, Stone, and Patton. Many a time within the last few

years when I have taken my pen to write you, I have felt like saying: "Send us no more of our accustomed food, we will live on taro, bread fruit and the other productions of this island; send us nothing more of all your good things, but oh! do not compel us to see our numbers diminishing, our strength wasting, the enemy advancing, and yet have no prospect of aid."

*Letter from the newly arrived missionaries, dated April 27, 1828:*

Through the goodness of our Heavenly Father we have been brought safely to these ends of the earth. On the 29th of March, while looking eagerly for land, Hawaii burst upon our view. A sight truly welcome after almost five months residence on the ocean. In a little time we were favored with a delightful view of Mauna Kea, as it lifted its snow-capped summit far above the clouds. A thousand interesting associations now rushed upon our minds and almost overpowered our feelings. In the evening the wind breezed up and wafted us rapidly towards Oahu. The next day was the Sabbath and we attended public worship for the last time on board the *Parthian*. The weather was uncommonly pleasant and several of the islands, to which we have come 16,000 miles in order to labor for our Saviour, were in full view. About three o'clock in the afternoon we cast anchor in the outer harbor of Honolulu. As it was the Sabbath and we were some distance from land, we thought it not best to go ashore until the next day. But as an opportunity offered a line was addressed to Mr. Bingham informing him of our arrival. Before dark the three brethren then at the station, Messrs. Bingham, Goodrich, and Chamberlain, came out to the *Parthian* and bade us a joyful welcome. The interview seemed much more like the meeting of long absent friends than of entire strangers. The next morning, on our way to the Mission House, we called on Kaahumanu and were introduced



to her by Mr. Bingham. She received us with cordiality and expressed much joy that new missionaries had arrived and seemed only to regret that there were no more. She accompanied us to Mr. Bingham's, where we were introduced to other chiefs, who received us with the same cordiality. We then united in a song of praise and in devout thanksgiving to that Being who had brought us safely through the dangers of the deep to this interesting field of labor now white for the harvest.

*Under date May 8, 1828, Mr. Goodrich writes from Hilo:*

We welcome Mr. and Mrs. E. W. Clark to Hilo. A company of sixty, including Mr. and Mrs. Goodrich and Mr. and Mrs. Clark, set off for a visit to the volcano. They spent the first night at Olaa and the next day reached the volcano. These two ladies were the first foreign ladies to see the fires at Kilauea. After four months spent in teaching, Mr. and Mrs. Clark returned to Honolulu.

On November 22, 1828, mention is made of the manufacture of sugar and molasses by Mr. Goodrich, the first ever made in Hilo.

Regarding Hawaiian songs, dirges, and recitations Mr. Richards says:

Many of these ancient songs are really admirable. Of these songs, the dirges are generally the best. In these dirges they often recount the exploits of the subject, or rather give an outline of his character. This is done in language highly figurative and, often, truly beautiful. I have attempted in my intercourse with the people to draw a line between the immoral songs and those valuable specimens of which I have spoken, but this is extremely difficult.



A Papaia Tree bearing perhaps over two hundred pounds of fruit





*From letter written by L. Andrews, J. S. Green, and W. Richards, from Lahaina, October 15, 1828:*

With the present system even the laboring class of people have opportunity to attend school, religious meetings, etc., and that, too, without interfering with their regular employment, for the schools and religious meetings merely take the place of their former boxing games, cock fights, hulas, hooluas (or hill side sliding games), etc. We think, too, that we much more effectually encourage industry by proposing some new, valuable and interesting employment than we should do by merely recommending to the people to spend more hours in their old employments. Indeed, it is well known that no people was ever industrious that was not enlightened. While on this subject we remark further, that we do not think it possible that there should ever be any material or, at least, any rapid improvement in general industry until there is a radical change in the system of government. The tenure by which property is held is so feeble and the rules regulating its sale and descent so unsettled and so lax, that no strong motive to industry can exist, unless it is to obtain learning and religion, which no civil power can take away.

The corner stone of the new church building was laid on Monday, September 14th. The only ceremony on the occasion was a short address and prayer. At the particular request of Hoapili the building receives the name of Ebenezer.<sup>4</sup> It is 104 feet long and 50 feet wide. The stones of which the house is built are volcanic, easily hewn, are rather light and porous, but are very tenacious and will resist the action of the weather.

You will recollect that Miss Patton was one of the number who joined this station in May last. Soon after we had opportunity of showing to the people that what

<sup>4</sup> The building here mentioned was doubtless erected upon the site on which now stands the Wainee church of Lahaina.

we inculcate on them as duty and propriety respecting marriage, we also practice ourselves. On the first Monday in September the montly concert for prayer was attended with the people at an earlier hour than usual, after which we had our meeting in English, and at an early hour in the evening Mr. Chamberlain and Miss Patton were united in marriage. All the high chiefs and a number of our particular friends were present. On the 19th of the same month they sailed for Honolulu. We deeply feel the loss we sustain in the removal of Miss Patton from the station, where for the last four months she has done so much to make herself useful and the families comfortable and happy.

## XIV

### JOURNAL AND LETTERS, 1829-1834

**R**EV. E. W. CLARK describes a journey taken on foot in company with Mr. Levi Chamberlain:

We left Honolulu April 30, 1829, and landed at Waipio, Hawaii, where we were delighted with the scenery and the hospitality of the people, who loaded our boats with baked hog, taro and poi. From there we went to Hilo where we spent the Sabbath. There were probably not less than three thousand hearers at the house of worship. From there we went on to the volcano arriving there about 10 A. M. The feelings with which I gazed upon this sublime and awful spectacle can be more easily conceived than described. Nothing ever reminded me so forcibly of the power of that Being "Who spreadest out the heavens like a curtain and hangest the earth upon nothing." The volcano was in very brisk action. After leaving the volcano we travelled to Punaluu, where we spent the Sabbath with the head man of the village and preached to about one hundred and fifty people. Thence we proceeded to Honuapo where we found three or four hundred people assembled to hear us. This place had been visited but a few times by the missionaries, but the Sabbath was well observed and schools were established. The next day we went on to Amalu where a Christian marriage was performed, the first probably ever performed in Ka-u. Thence we proceeded through Waiohinu to Kahuku. Here we were received by the head man of the

place, the comfort and neatness of whose home and yard surpassed anything we had seen since we left Hilo. We were surprised to find so much appearance of civilization in this distant and obscure part of the island. But on inquiring we found that the man and his family had formerly lived at Lahaina and enjoyed the instruction of the missionaries. We proceeded over the rough broken lava, slept on the ground and finally procured a canoe which took us the last fifteen miles to Kaawaloa, Kona. A short time since Kaahumanu and other chiefs, accompanied by Mr. Ruggles, removed from the house of Keawe at Honaunau the bones of twenty-four ancient kings and princes. The bones were put into two coffins and deposited in a common burying ground at Kaawaloa. We arrived at Kaawaloa a little after dark and were heartily welcomed. It was a time of deep interest. We felt that we were in the midst of a revival of religion. Mr. Ruggles' house was almost constantly thronged with inquirers. We noticed with pleasure the stillness and propriety with which the Sabbath was observed. About fifteen hundred attended public worship and listened with serious attention to the preaching of the gospel. A considerable part of this number came from six to ten miles in canoes. The canoes, one hundred or more in number, came in with the utmost steadiness and regularity in the morning and returned in the same manner in the evening. This was more observable since, on any other day, they would have been remarkably talkative and noisy, but not a loud word was to be heard, or hardly the sound of the paddles. A captain of a ship in the harbor observed that the greatest curiosity he had seen at the Sandwich Islands was the people coming to meeting in their canoes. From Kaawaloa we visited Kailua, Messrs. Thurston and Bishop's station, where a considerable number have lately been received to the church. From here we returned to Honolulu having been absent six weeks.

*From letter written by Messrs. Thurston and Bishop from Kailua, dated October 1, 1829:*

We have been satisfied that the seeming want of true conviction in many is to be attributed to the fact that their former sins were those of pure ignorance, committed without the least knowledge that there was any better way, and that as their minds became gradually enlightened by the truth, and the Holy Spirit began to operate, it was in this mild way, rather than by the terrors of the law, that they were brought forward. The first converts at Kailua, Hawaii, were baptized on March 9, 1828, two men and four women. Kuakini (Governor Adams) is a thoroughly consecrated man.

*From letter written at Oahu, dated October 10, 1829:*

A new church built in an improved native style by the people, 196 feet by 63 feet, was dedicated in Honolulu on the third of July with appropriate and very interesting exercises. It was filled at an early hour and many assembled around the doors. Probably five thousand were present, besides some foreigners. The young king (in imitation of Solomon) first addressing the congregation, said we had assembled to consecrate to the Lord this house which he had built for Jehovah, his God, and expressed his desire that all his people might worship Him, listen to the voice of His ministers and obey His word. After the dedicatory prayer Nahienaena, the king's sister, made some very suitable remarks in support of what had been said by the king.

*Letter of the Oahu Station:*

*October 29, 1829.* The Gospel of Luke is now in the hands of the people; Acts is complete and a part of the Psalms, and portions of Genesis, Exodus, and Leviticus. We make steady progress.



*From letter by Mrs. Thurston, from the Sandwich Islands, dated October 16, 1829:*

I am placed in a situation replete with cares and responsibilities to my own children, I have to blend the duties of the servant, the playmate, the mother, and the preceptress. My wardrobe, my house, my table, all hang suspended on my own exertions and the imperfect services of natives. Added to this, I am mistress of a public house, which may well be compared to public houses in America on public days. During the forenoon it is necessary, in order to live, to have our house under a *Kapu* (taboo), that is, people are not allowed to visit it. Yet, to this general rule, chiefs and principal teachers must be made an exception. Afternoons our doors are open to any, to all, and our house is thronged. However, of the four families from the brig *Thaddeus*, who still remain in the field, ours is the only one that has not, by gratuitous passages, sent home the precious gift of a child to personal friends. To send away children at an age so early, while I am sustained in active life, is a thing at which every feeling of my heart revolts.

*From letter by L. Andrews, dated November 3, 1829:*

I would beg leave to remark here that Miss Ogden has been, and is now, most persevering and indefatigable in the business of teaching, besides being of great help to Mrs. Richards in her family. As a teacher of children and of female schools she has been extensively useful. And I see no reason why the number of such helpers could not be multiplied to the great advancement of knowledge, industry, virtue and piety.

*From letter of Rev. P. J. Gulick written in 1829 from Waimea, Kauai:*

January 7. I started to attend the examination of schools. The want of roads and bridges was felt, but

still travelling is much more pleasant to me in this land of hills and valleys, of brooks of water, of fountains that spring up out of the valleys and hills than it would be in a dry and thirsty land. But the most interesting object which came under my view was the school house. There is at least one in every considerable village. They are thatched buildings constructed with care, and large enough to afford a commodious place of worship for the inhabitants in their respective vicinities. At the examination 850 readers passed in review, they read in various parts of the books which they had studied and acquitted themselves very much to our satisfaction. One hundred and fifty-two men and forty-two women, most of them neatly dressed in European style, were also examined in the art of writing. They wrote on slates and manifested a very pleasing evidence of improvement. When these exercises were finished the whole company, including many hundreds of spectators, removed from the church to the Governor's house. Here were assembled, I suppose, about 5,000 to hear certain new regulations published and old ones newly enforced.

*A letter by Levi Chamberlain, from Honolulu, dated August 16, 1830:*

I do not know that you have been informed of a very singular expedition fitted out from these islands last December. If you have not, some account of it may not be unacceptable:

By a ship from Port Jackson, New South Wales, which anchored at this port in November, 1829, a notice was communicated to Governor Boki that somewhere in the South Pacific Ocean an island had been fallen in with abounding in sandalwood. A person who arrived in the ship, and who had made some observation as to the situation of the island, proposed to lead an expedition thither. The bait of sandalwood in abundance proved too tempting to be resisted. The governor immediately

formed the plan of an expedition. The brigs *Kamehameha* and *Becket* were forthwith put in readiness, each vessel was supplied with a considerable quantity of ammunition and two hundred soldiers equipped for the former and one hundred for the latter vessel. Besides the soldiers there embarked quite a number of the chiefs, people for their attendants and the cutting of sandalwood. On board the *Becket* there were one hundred and seventy-nine persons. On board the *Kamehameha*, of which Boki had the charge, there were probably not far from three hundred people, including the soldiers. Hastily equipped, the expedition sailed on the second day of December, 1829. Kaahumanu was absent at the time from this island; had she been present she would, doubtless, have protested against the mad expedition and prevented its sailing. Infatuation seemed to be marked on the very face of it and many of the merchants and residents strongly remonstrated against it and advised Boki to abandon it, but he was determined on carrying it into execution and sailed. The first notice received respecting the fate of the expedition was in June, 1830, by a vessel from Canton. This vessel had been fitted out here, in connection with the ship before mentioned from Port Jackson, for a trip to the newly discovered island for the purpose of obtaining sandalwood, had visited the island and fallen in with the *Becket* and reported that the expedition was likely to be closed with disaster. On the third day of the present month the *Becket* arrived and communicated intelligence of the most distressing kind. Out of the one hundred and seventy-nine which left in this vessel only twenty returned and eight of these were foreigners. All that the survivors could relate respecting the other brig was: that the two vessels anchored together at the Island of Rotama, one of the New Hebrides, from which Aramango, the sandal wood island to which they were bound, was distant only a few days' sail. Here Boki stopped four days and took on board a considerable number of the natives of the island to assist in cutting sandal-

wood and then set sail for Aramango. The *Becket* stopped about ten days longer and then followed. Owing to light winds and calms she was ten days making the passage. When she arrived nothing was to be seen of, or heard from, the *Kamehameha*, except that a small vessel, recently arrived, reported having seen floating in the neighborhood of the island some pieces of a wreck. A boat was dispatched to make the circuit of the island in search of the wreck, in case the vessel had been cast ashore, but nothing was found which they could identify as belonging to the brig. The *Becket* remained at the island about five weeks, but owing to the hostility of the natives and sickness among the people on board they were entirely defeated in the object of the expedition. Nothing more was heard concerning the *Kamehameha*, and the conclusion was that she had either been wrecked on some small islands that lay in their way, or had been blown up at sea. The latter opinion is entertained by some of the foreigners, as there was much powder on board and very little caution observed in regard to fire. A very dark cloud rests upon the fate of the vessel and of all on board. There is not a doubt entertained by judicious persons who have heard the circumstances that the vessel is lost and that all on board have perished. The intelligence filled many hearts with anguish which burst out in loud and continuous wailing for many days.

*From letter by Levi Chamberlain, Honolulu, dated December 5, 1831:*

When Governor Boki left the island to embark on the expedition for sandal wood, which proved so disastrous to him and his associates, he committed the government of the island of Oahu into the hands of his wife Liliha. But neither the administration of Boki nor that of his wife gave satisfaction to the high chiefs. The high chiefs here meant are Kaahumanu, Kaikioewa, John Adams (Kuakini), Hoapili and his wife Kekauluohi, Kinau, and

Naihe. The conduct of Boki was considered highly reprehensible by Kaahumanu, who would gladly have removed him could she have done it without endangering the peace of the nation. The almost absolute certainty of Governor Boki being lost has rendered it necessary that a new governor should be appointed. This has been done and the present chief magistrate is John Adams (Kuakini). He is under Kaahumanu who takes possession of this island agreeably to the grant of the king. As soon as the chiefs, who had now returned to Maui, had been apprised of the attitude of the governess (Liliha, who was making warlike preparations to retain her authority) they dispatched her father Hoapili to mediate with his daughter and, if possible, induce her to meet the chiefs in council at Lahaina. This he effected and called in all the arms of both parties, deposited them in the armory of the fort and took possession himself of the key. The difficulties in the nation having been happily settled and the government of this island committed into the hands of Governor Adams, an occasion for uneasiness arose from another quarter in consequence of an attempt of the chiefs to effect reform and establish good order. The traffic in ardent spirits was too lucrative to admit of its suppression without strong expressions of dissatisfaction on the part of those whose gains were touched, and it was to be expected that an attempt to shut up gambling houses and to secure to the Sabbath its peaceful observance, would excite very strenuous opposition, and so it was, and the mission was accused of being the instrumental cause of all the restrictive measures adopted by the chiefs.

*From letter by G. P. Judd, Honolulu, dated August 19, 1830:*

Every arrangement having been previously made we set off from Kailua on the morning of the 24th of February to go to Waimea, Hawaii. The High Chiefess



Kapiolani in her own double canoe, Mr. Richards and family in another, belonging to Naihe. Mrs. Judd, Miss Ward and myself in one furnished us by Governor Adams.<sup>2</sup> There were in addition half a dozen single canoes, which were loaded with people and baggage. The weather was fine. Our little fleet of nine sails was wafted gaily along by the sea breeze, aided occasionally by the rowers, as we dashed through the rough waves resounding from the rocky projections of the shores. Landed to dine at Kalihulu. Arrived at Puako at 3 P. M. where we spent the night; there Kapiolani gave the people orders to carry our baggage to Waimea by land. Next morning we proceeded by water to Kawaihae, four miles distant from Puako. There we remained during the day and following night under the hospitable roof of Mr. Young. Meanwhile Kapiolani, in connection with Mrs. Young, made the necessary arrangements for carrying the ladies and children in chairs, lashed on long poles manned with six or eight men each for the ladies, and a cot for the children. Calabashes for water and poi and fish, completed the preparations.

*February 26, 1830.* Our party is now increased to one hundred and thirteen, forty-three having joined us at Kawaihae. We began to move before sunrise in order to avoid the extreme heat of the sun. Our road was only a narrow footpath, which, for the first two miles, led through an uneven and rocky country that gradually became more smooth and verdant as we proceeded. About five miles from Kawaihae we came to a running stream; here the people had provided refreshments of baked hog, taro, potatoes, etc., of which the natives partook freely. The remaining part of our way was through a more level country covered with green bushes and grass. We arrived at Aalii, Waimea, about half past twelve. This place affording the best house in the district we took up our abode here for the present. The house was, however, too

<sup>2</sup> See footnote at the bottom of page 111.



small to accommodate us and all our baggage. A small but comfortable house was put up immediately for Kapiolani.

*March 19, 1830.* Governor Adams arrived with all his train. He intends spending some months with us to catch wild cattle.

*March 21, 1830.* Sabbath. Our congregation has increased every Sabbath since our arrival. Today it has received a great addition owing to the arrival of the governor. There cannot be less than one thousand people. Governor Adams addressed them in a very appropriate manner. The people appear particularly anxious to gain religious knowledge. Our house, during the week, is literally crowded with visitors who come expressly to hear instructions. They usually manifest their desire by saying they are ignorant and wicked and wish us to instruct them in the word of God.

*March 25, 1830.* Kapiolani with all of her train took leave of us today. We all were much affected with her kindness in coming to this place with us. She has exerted herself, all in her power, to make us comfortable, careful to see that we were first served and best accommodated. She has also rendered essential service by hastening the progress of our building, and conversing with the people when our time was otherwise occupied. May she receive a heavenly reward for all her labors of love.

*April 3, 1830.* Removed to Mr. Richards' new house. Find ourselves very pleasantly situated in a spacious native house containing three separate apartments, well spread with new mats and provided with suitable doors and windows; it stands on the eastern bank of the stream called Waikoloa (Duckwater). Another house stands a few feet distant, so constructed as to afford room for kitchen work and a large apartment, which will be used for a school or lodging room as may be most convenient. This establishment stands on a level spot nearly surrounded with trees, in sight of lofty mountains, evergreen hills, and an extended plain diversified with dark thick

woods, open pastures, low shrubbery and fruitful plantations, and will, when enclosed and completed, be a delightful country seat. A similar establishment is now in progress on the other side of the stream, which will be finished in the course of a fortnight.

*April 23, 1830.* Yesterday morning, the weather being clear and inviting, I set off in company with John Honolii and other natives to visit the top of Mauna Kea. I rode a mule furnished me by the governor. We ascended until about two P. M. when we were overtaken with a violent thunder storm. We were compelled to take shelter in a cave and the storm continuing to rage we remained all night. Arose early this morning, left the mule and proceeded on foot. The atmosphere was clear. We had a delightful view of the scenery below, which certainly surpasses anything I have seen before and clouds soon obscured our sight for the rest of the day. Reached the snow about noon and ascended a short distance, but found myself too much fatigued to ascend to the summit; there was indeed little inducement the prospect was so obscured by clouds. I therefore descended bringing with me a large bundle of snow. Arrived at the cave at five P. M., bestrode the mule and reached home about nine o'clock in the evening.

*April 24, 1830.* Sent the bundle of snow to Governor Adams, who had never before seen any except on the distant mountain top, he appeared much gratified with tasting and handling it.

*April 25, 1830.* The natives finding us more at leisure flock to our houses in greater numbers, if possible, than before. They now come mostly in companies of forty or fifty, in single file and solemn pace, and seat themselves at our door. One person is spokesman for the whole, and he having declared their *manao* (thought) waits for questions or instruction from the missionary.

*May 20, 1830.* Visited the valley of Waipio in company with Mrs. Judd, and Miss Ward. The view from the top of the precipice is very beautiful and will recom-

pense any one who will take the trouble to visit it from Waimea. We descended the valley down a steep precipice two thousand feet or more in height, the lower half of the distance we passed by seating ourselves on bundles of leaves and sliding down with great rapidity, not without fear on the part of the ladies. Attended meeting with the people of the valley assembled in a large house. They appear more interesting and better informed than any inhabitants we have seen in this region.

*June 6, 1830.* Governor Adams (Kuakini) has commenced building a large meeting house. It will be about one hundred and twenty feet long and fifty feet wide; the timber, partly collected, will be large and of the best quality; the spot selected for it is a pleasant site near the road about a hundred rods from our houses. The governor has begun this house, without any solicitation on our part, from a sincere desire, we hope, to promote the cause of religion. It is a great work and although commenced with spirit will not be finished in many months.

*From letter by E. W. Clark, Honolulu, dated April 20, 1831:*

Providence, in a mysterious way, removed the former governor and prepared the way, we trust, for better things at this island. Governor Adams has entered upon his new station with a vigor and decision which surprises us all. If he goes on as he has begun, ten grog shops will no longer in this village yawn upon him who passes on the streets and send forth their loathsome and pestiferous exhalations. He has given orders for their entire suppression and he is carrying these orders into execution with a strong hand. He is also in a fair way to suppress Sabbath breaking and other vices. We, of course, receive our full share of reproach for these measures, but we feel little concerned so long as we turn not aside from the great and good work to which we have devoted our lives.

*November 19, 1831.* Letter of Rev. Samuel Whitney,

Waimea, Kauai: We send our two sons, Samuel and Henry Martin, to the United States by Captain Hussey, ship *Cypress*.

*From letter written by H. Bingham, Oahu, dated April 21, 1831:*

I have been told that our young king has ordered that a cask of spirits on board of one of his brigs be poured into the sea. The British Consul, I was told, has applied to the government for permission to buy up some alcoholic drinks for His Britannic Majesty's ships of war when they shall touch here, but permission was not granted. Others, it is said, applied to the governor for the privilege of selling to foreigners only and not to natives. Governor Adams' reply was amusing: "To horses, cattle, and hogs you may sell rum, but to real men you must not on these shores."

*From letter by Levi Chamberlain, Honolulu, dated November 6, 1830:*

I am now superintending the erection of a new building designed to be a store house for the mission and a dwelling house for myself. This work I should never have undertaken merely for my own accommodation, notwithstanding my need of a better dwelling than a grass house. When this work is off my hands, if I am spared to complete it in the enjoyment of health, I hope to have more time to labor for the heathen in the way of teaching and examining schools.

*October 29, 1831, Rev. Wm. Richards writes:*

That he considers Wailuku as a more favorable point for missionary work than Lahaina. The Wailuku congregation now numbers three thousand and seven hundred, and they are collecting materials for a church building. He says that Rev. Lorin Andrews has been appointed to found a High School two miles back of Lahaina

(afterward called Lahainaluna), which was established to raise up teachers and helpers for the missionary work.

*May 17, 1832.* The fifth company, known as the fourth Reenforcement of Missionaries, arrived at Honolulu in the ship *Averick*. For their names see the Appendix.

*June 5, 1832.* Kaahumanu, after a few days illness, died at her residence in Manoa Valley. With her dying breath she bore most beautiful testimony, saying to Mr. and Mrs. Bingham regarding her Saviour: "I shall go to Him and shall be comforted." She was the youngest wife of Kamehameha the Great, and was the virtual Sovereign of the Islands from the departure of Kamehameha II (Liholiho) for England, November 27, 1823, till her death June 5, 1832, a period of eight years and six months. She was at first haughty and overbearing in manner but a great change came over her in 1825, when she received baptism and from that time until her death, her life, example, and teachings were exemplary and contributed powerfully to the spread of the gospel throughout the Islands.

*From letter by D. Baldwin, Waimea, Hawaii, dated August 10, 1832:*

We reached this place about the middle of January and found the people anxiously waiting our arrival. They expressed great satisfaction that their teachers were come; numbers were engaged in preparing food for us and they all testified their good will by bringing in for our comfort such supplies as the land afforded, consisting of sweet and Irish potatoes, taro, onions, fowls, ducks, turkeys, eggs, and hogs. The houses which were previously built here for two mission families, as well as the house of



God, we found all in good repair. The former have afforded us very comfortable shelters from the strong winds and frequent rains, which we find here; and the latter, calculated to hold about three thousand people, has afforded as good a place for worship as most have on these islands. Mr. Bishop came up with us as a temporary associate till we should acquire the language. On the first Sabbath in February the church was organized in Waimea. This land was ever crowded with people as the fields and hillsides give evidence. The work is inviting. Mr. John Young, now eighty years old, lives in Kawaihae and has showed us the kindness of a brother. His wife is a chiefess, a member of the church and a great aid to our work. We are strengthened by the arrival of Mr. and Mrs. Lyons.

*From letter by P. J. Gulick, Waimea, Kauai,  
October 25, 1832:*

We would gratefully acknowledge the kindness and courtesy we have received from the only ship masters who have touched here this fall, namely: Captain Tabor, ship *Cadamus* of New Bedford, and Captain Braiton of the *Ann* of Nantucket. Their conduct was obliging and friendly throughout. With regard to Captain Braiton, I am utterly unable to express the pleasure and encouragement that his visit has afforded us. His whole course of conduct was such as we expect from none but those "that love our Lord Jesus Christ in sincerity," and whose hearts are truly in our work. Brother Bingham, having heard of the state of our congregation and the urgent need of more laborers at this time, arrived here night before last and is now engaged conversing with the anxious. He just now remarked that he did not see how the present state of feeling could be accounted for without attributing it to the Spirit of God. Indeed the divine sovereignty has been strikingly displayed in some cases that have occurred here. Persons have come from almost



inaccessible parts of the island where, I have good reason to believe, the Gospel was never proclaimed by an ambassador of Christ, and yet appear deeply distressed from a sense of their sins. Frequently they can give no definite account of the origin of their conviction; but, as they often express it, they were afraid on account of sin and their soul and body troubled, therefore they come here to inquire after salvation. It is enough to chill one's blood to hear their confessions, and still more painful to reflect on the state of society which these indicate. This state of society, however, when contrasted with that of the same people twelve years ago, indicates a wonderful reformation. And this reformation, its enemies themselves being judges, has been effected under God by our elder brethren, through their influence over the chiefs. And, considering the character of the nation, chiefs and all, I esteem it a work truly wonderful, a very essential and a happy preparation for that internal reformation which is, I trust, now going on with increased power and rapidity. There are now four hundred and twenty-five persons in our congregation who study the Scriptures on the verse a day system. Mu and Kuihewa, two elderly men from Koloa, fifteen miles east of us, were hopefully converted last June, while we were all assembled at Oahu at the General Meeting. Their hope has from the first appeared remarkably bright, their conscience tender, and their deportment uniformly humble and consistent. They appear to be peculiarly attached to each other, so that although they have called frequently I have seldom seen them separately. Mu is the pagan priest alluded to in my letter of last fall. While conversing a few minutes with them this morning he could not refrain from weeping; this has very frequently been the case for the last eight months. He says his priestly office had a special reference to the business of fishing. When fishermen were about to engage in their occupation they were accustomed to solicit his prayers in their behalf and when they returned successful, before any of the fish were

eaten, an offering from what had been taken was made to the god. Having gone through certain ceremonies the offering, at least the chief portion, became the property of the priest. While he was praying it is said all present were required to prostrate themselves. The part Mu took in these things now appears to him the most guilty part of a wicked life.

*Koloa, Kauai, 1835. Mr. Gulick writes:*

You will have heard that Messrs. Brismade & Company, known later as Ladd & Company, have leased a fine tract of land in Koloa with a design to cultivate cane and manufacture sugar. In consequence of this Mr. Hooper, of that firm, has become our neighbor. He seems very pleasant and obliging and we hope the enterprise will prove successful and a blessing to the nation.

*From letter by W. Richards, L. Andrews, E. Spaulding, and A. Chapin, Lahaina, dated November 15, 1832:*

Before closing what we say of the appearance of those who are examined for church membership it may be well to relate, as nearly as we recollect, the experience of one who was examined last Saturday evening and who appeared more than usually interesting. The name of the man is Malaihi. He is a member of the high school from a distant part of this island, Maui, and Mr. Richards has long known him as a man of promising character and apparently very conscientious in all his conduct. His parents were formerly worshippers of the shark, and he was taught by them to believe in the miraculous power of the shark. With those that worshipped that monster it was tabu to eat his flesh and it was universally believed that should any one violate the tabu death would be the immediate forfeit. We requested the man to give us an account of his religious feelings from the time that he first heard of the true God down to the present time.

His eyes glistened with tears while he replied: "Soon after your arrival at this island I began to learn to read and as soon as I had learned so as to be able to read a little, I was stationed as a teacher for the others. But I thought nothing about God and nothing about my soul. I did not regard your instructions any further than to learn to read. The meaning of what I read I did not regard. About the time that Governor Hoapili went around this island (August 1825), I was taken sick and came nigh unto death. Then I began to think of my end and felt anxiety for my soul. I conversed with my mother, but the spirit of our former god came upon her and she said: 'It is nothing but the *palapala* (book) that has brought this sickness upon you. The god is angry with you for learning that new thing and you are about to die for your folly.' I then argued with myself as to what there could be in the *palapala* to kill a man or make him sick. And, besides, how does the shark know that I have been learning the *palapala*? And even if he does know it, how can he effect my sickness? I was perfectly sceptical, I did not believe in his power. Then I said to my mother: 'If your god were here I would eat him, I have no belief in his divinity. When he gets hold of us his anger is very visible, but I know nothing more of his power. His flesh would be sweet to me and I would eat it if I could get hold of it.'

"My mother was astonished at the audacity of my language and endeavored to convince me of my presumption. But not long after this I obtained some of the flesh of her god and it was quickly devoured by me. I waited all that day for death to come, but he came not, and all that night but he did not arrive. This made it very clear in my mind that it was not in the power of such a god as that to send death, and instead of my being in his power he, rather, was in mine. From that time I have fully believed that there is another God, who made both me and the shark, and that it is He who sends life and death at his pleasure. I recovered from my weakness and

ever since that time it has been my desire and my business to seek that God and learn His will. I read His word, but Oh! how little do I understand! I hear the preaching of the gospel and I love to hear, but when I go away it is not clear that I am benefited at all. I often retire to some secret place to pray, but when I arrive there I find my heart is left behind. I say a few words, then weep at my awkwardness and return again. This much I know, I have believed and sought, and desired, but my heart has not arrived at that which I wish. What I should be is quite clear in my mind, but I am not that, I am altogether another thing. Knowledge I have obtained, but my heart, Oh, when will that be right? That is the only difficulty with me." Here tears prevented him from going further. We have mentioned the case to show that, while the greater part appear comparatively stupid, there are some who exhibit strong feeling.

*From letter by E. W. Clark, and J. S. Emerson, Waialua, December 3, 1832:*

As Mr. Emerson was not acquainted with the native language, it was thought best that Mr. Clark should spend a few months at Waialua and aid in commencing the station. Accordingly Mr. Clark and family left Honolulu on the 18th of July for Waialua. They proceeded about twenty miles in a double canoe. They then left the water side and crossed over the island about twenty miles further to Waialua. Mr. and Mrs. Clark rode on horseback and the two children were carried by natives. In a few days Mr. and Mrs. Emerson arrived in a small schooner, after a passage of about twenty-four hours. We were accompanied to this place by Laanui, who, since the death of his former wife, Piia, has had the charge of the district of Waialua, first under Kaahumanu and now under Kinau. He has now taken up his residence at this place and affords invaluable aid to the missionaries stationed here. He gave us a small thatched house

standing on the premises which we selected. Two other thatched houses were immediately erected by the people free of expense to the mission, which, with some improvements since made, afford tolerable accommodations for the present, for one or two families. A large and substantial meeting house is also building under the direction of Laanui. The frame is nearly completed. The house, when finished, will be in no ways inferior to the one at Honolulu, except in size and in construction of the pulpit.

*From letter by J. S. Emerson, Waialua, December, 3, 1832:*

The field is large and apparently white for the harvest. A good part if not all the people around us appear favorably disposed toward us and our object so far as they know anything about it. There is one great obstacle to the gospel, it is ignorance, gross ignorance, among the people. One of the school teachers has said lately that when we first came to this station she was afraid to come and visit us because she thought that we were the gods.

1833. Our meeting house, of which we spoke the last year, has, after a long struggle and much delay, been completed. It is built of firm materials and is one of the best specimens of native workmanship I have seen. It will contain one thousand five hundred or one thousand eight hundred people to be seated in native style and if proper care is taken of the thatch it will doubtless be a good building for quite a number of years. The house was dedicated on Wednesday the 25th of September, at which time all the people in the several districts belonging to this station who wished to be considered on the Lord's side were requested to attend. The house was filled. Mr. Bingham was present and preached. Mrs. Emerson has a school of about forty women, most of them teachers, and another of about forty children, all of whom are readers in these two schools; she has occupied the forenoon of each day four days in the week.



As to our situation in the midst of this people we feel happy and contented, although alone we are not lonely. We have no time to indulge in gloom or despondency for we have a great work in hand and woe, woe to us if not found faithful and diligent. At the organization of our church we chose an individual, Kuokoa, to the office of Deacon and publicly read and explained to him the passages of Scripture that relate to the duties of his office. A few days after he came to me and said that one of his duties was to feed the hungry in the church and another to provide, so far as in his power, for the wants of their teachers. He added that if at any time my family were in want of food he wished me to inform him and he would either furnish it himself or see that some of the brethren in the church did. He has been as good as his word, so far as articles of native food have been wanting, but we have rarely found occasion to ask for them. During the last four months the chief at Waialua has kept a careful and, I suppose, accurate account of the births and deaths in the district of Waialua. Births had been but twenty, deaths forty-four, yet no special sickness in the place. At this rate of decrease the native population in the Sandwich Islands would, in forty years, be reduced to about one-third of the present number.

*From letter by D. Baldwin, Waimea, Hawaii,  
November 21, 1833:*

In September we went to Kohala for seven weeks. The people had built a house for us in Kohala and asked when we would come. They furnished us everything we needed in the way of food. We were especially pleased, when word was given at the close of the first service for the children to separate and sit in a place by themselves, to see about two hundred gathered together as chattering as a flock of birds. Mrs. Baldwin, aided by native teachers, attended to them while I superintended the adults. About one hundred or one hundred and fifty of these thoughtless little immortals thronged us, for several



Sabbaths as we returned to our house, till we reached the yard. Their curiosity was not much to be wondered at as a white woman was probably never in the district before and some of them had, doubtless, never seen one. No crowd of little ones, in any other part of the world, ever touched our hearts with such compassion as these. I was told that a sick woman lay in a village hard by. As she was unable to attend the meeting the evening before, I thought I must go and tell her of the gospel lest she should die before I came round again. I went and found a middle-aged woman lying with ulcers in the feet and limbs. She had been confined from the first arrival of the Gospel in the island, had never seen a missionary before, nor ever been at a religious meeting or at a school. After telling her such things as I thought best adapted to her spiritual wants, I remarked that I could say but little as we must soon be going, but there was a great fountain of truth in the Bible. She must get some of the people to read it to her every day. She replied, and so did some of the by-standers, that she read it herself and immediately pulled out, from her side, a dirty copy of one of the Gospels. I wondered at her being able to read, and the more, as her eyes looked inflamed and dim, but was informed she had acquired the art, with the assistance of such as came to the house, while she was lying sick. She showed some knowledge of divine things. I asked her where she learned these things. She said: "Native teachers told her what they had heard of the missionaries at Kailua." I asked her if she prayed; she blushed, which I thought might be because she was ashamed of the duty, but, presently, said: "Yes, I pray, but it is awkward and not, I suppose, as you pray." After talking as long as I supposed best to stay, and praying with her, I departed rejoicing that God could accompany by his spirit truths which we might think were lost and forgotten.

I made a visit to the Heiau of Mookini in Kohala, built by Kamehameha. This, I was told, was the most

famous temple on this island, perhaps on all the islands, for human sacrifices. When I asked how many human victims were offered there, the reply was: *ua lau, ua lau, ua lau*, etc. There were four hundred and four hundred and four hundred, etc. In a word, the expense of this one heathen temple was greater than that of all the churches in the United States, and even in the whole Christian world. It was an expense of blood, of life, of souls. And what a reign of terror must there have been among this simple-hearted people when tabus were laid on the district and their appointment carefully concealed from the people, that every one might be caught and made a victim who was found out of his own doors, and when the minions of the priest roamed about by night to catch the unsuspecting and innocent.

I am on the whole much pleased with the progress made in children's schools and in the qualification of their teachers during the last year. But the art of governing, both in the family, in the school, and in the nation, must be very much cultivated before schools can be a very efficient means of improvement in the hands of native teachers.

*April, 1833.* By the ship *Mentor* there arrived at Honolulu Rev. and Mrs. Benjamin Parker, and Rev. and Mrs. Lowell Smith. This being the sixth company, or the fifth reenforcement. Soon after the arrival of this reenforcement the Mission gathered for their Annual, or General, Meeting at Honolulu, and held prolonged discussion as to the location of the several couples and the sending of missionaries to the Marquesas Islands.

In accord with the vote of the Mission Meeting of June, 1833, three families, the Alexanders, Armstrongs, and Parkers, proceeded by way of Tahiti to the Marquesas Islands, where they remained eight months, during which period they encountered the utmost dangers and privations possible, short of loss of life. They were most warmly welcomed by their brethren upon their return to Hawaii.

*Extracts from a letter by W. P. Alexander, from Taiohae, Marquesas Islands, dater September 4, 1833:*

I learned yesterday that when the Missionary Packet lay at anchor here for three days a year ago, a plot was formed to kill all on board and take the vessel. A man of considerable importance conceived the design, but as he could get but one chief to join him he could not execute it.

*Taiohae, April 3, 1834.* In view of all the facts which we had gathered we felt on Monday evening as if it was time to halt and seriously consider the whole state of this mission. We therefore agreed to observe Tuesday, the first of April, as a day of fasting and prayer to God for direction in the path of duty. In the afternoon when we met together for conference and united prayer, in view of the facts before us, we unanimously agreed that it is our duty to abandon this field, embracing the first good opportunity of returning to the Sandwich Islands. The population in this field capable of being brought under the influence of missionaries is too small to justify the Board in sustaining a mission here, when such vast fields are calling for their efforts. Considering, therefore, the numbers and situation of the people and the danger of our situation among them and, considering the wants of one hundred thousand in the Sandwich Islands, it appears to us to be the path of wisdom and duty to abandon this field and return to the Sandwich Islands.

*Honolulu, May 13, 1834.* When we finally left the Marquesas the crews of both vessels laid hold with vigor and before it was dark had all our goods on board the two ships. Before we got our goods all aboard, however, the natives grew almost furious with a desire to get them. Before Mr. Parker had succeeded in getting his removed they pulled over one side of his house and tore away all his partitions. About dark we got aboard ourselves and felt grateful that we got off so well. Yesterday we astonished the brethren here by our arrival.

## XV

### JOURNAL AND LETTERS, 1834-1838

**F**ROM letter written by A. Thurston, D. Baldwin, and R. Tinker, Honolulu, July 15, 1834:

Mr. Ruggles, on account of his declining health, decided, with the approbation of the mission, to embark in the ship *Telegraph*, Captain Sayre, for the United States. He and his family sailed in January last and with them Lucy Bingham and Emily Whitney, to be educated among our intelligent and Christian population. On the 23d of May it pleased the Lord to afflict us in the death of Mrs. Rogers. It was an event we looked not for, an admonition to be always ready. She was buried in the same grave with her two infant children. Mr. Shepard, of whom we have heretofore spoken of as one near the grave, continued with us the last twelve months ready to depart and, at times, apparently on the point of going, and then reviving again so as to devote some attention to the reading of proof sheets and to other business of the printing department; labors to which he was ardently devoted even to the last for it was his heart's desire to supply the nation with the word of life. He died on the morning of the Sabbath, July 6, 1834.

As to your inquiries in reference to the chiefs, we would say: while Governor Adams had charge of Oahu he still acted as governor of Hawaii, and has now returned thither. Hoapili resides at present at Honolulu as a counsellor in the affairs of the nation, but is the governor

of Maui. It is not easy to say precisely how many of the chiefs are entitled to a seat in the national council. As to the authority of the Prime Minister it may be remarked that Kaahumanu derived her authority from Kamehameha on account of the minority of his sons, and shared it in common with Kalanimoku. When Kalanimoku died all that authority, the king being yet a minor, was left with Kaahumanu who, at her decease, willed her authority, as well as lands, to Kinau, who now bears the office of Prime Minister. She acts as governess of Oahu, but her power as Minister of State depends much upon the voice and influence of the king.

*From report of Sandwich Island Mission to the American Board, July, 1834:*

When the people are sick medicine is sometimes called for, but it commonly happens that the missionaries do not know of the illness of their neighbors till called to attend their funerals. The service on such occasion is performed sometimes at the house and sometimes at the grave. The corpse is usually wound up in black *kapa* without a coffin. So far as recollected only one of fifty whose funerals were attended the past year, was buried in a coffin. A few only attend on funeral services, ten, fifteen, or twenty, for whose benefit a portion of Scripture is read, a few remarks made and a prayer offered.

*From letter by Mrs. Thurston, Kailua, October 23, 1834:*

When we went down to Oahu to the General Meeting of the Mission last June, we repaired immediately to Mr. Bingham's. His family was soon collected in the parlor and it was at once suggested to our minds that the presence of Mr. and Mrs. Whitney were alone wanting to make out all that remained of the pioneers of our mission. Being in a neighboring house they were immediately called in and for the first time since quitting



the brig *Thaddeus*, 1820, all whose feet continued to press the soil of the Sandwich Islands were together in one spot. Mr. and Mrs. Whitney had no children by their side. They, four in number, were far away from their parents and from each other. Mr. and Mrs. Bingham appeared with two little children. Two they had sent home, and two they had laid in their graves; ourselves with our four children alone appeared an unbroken family. Mr. Whitney remarked that his heart never came so near breaking as when he sent away his last child. "But," he says, "if I had not sent away my children 1835 would not find me at the Sandwich Islands." Mr. Richards had seven children, the most numerous family of any upon the ground. With the exception of Mr. Goodrich's family, who will ere long, probably, sail for America, our three families alone furnish children over six or seven years of age. Still, at our last General Meeting, no less than forty-seven children of the mission were brought together. The missionaries daily assembled in a retired school house, near the Mission House, so that the children were allowed at any hour to go from one to the other and often used to attend the meetings and we were sometimes amused to see the scene which was spread out before us. One father would be seen with a child on his knee, another with one slumbering at his feet, a third walking to and fro on the vacant end of the house, leading one by the hand. Here a little boy by his father's side would be making dogs and horses not to be distinguished; there a group formed trying their skill in drawing geometrical diagrams, or, perhaps braiding, the rushes at the feet furnishing facilities; while at a little distance their mothers would be seated engaged in a book or plying their needles. In this way I have seen twenty children displayed through the house, while their fathers were engaged in their discussions. In our situation I approve the motto: that the missionary best serves his generation who serves the public, and his wife serves her generation who serves her family.



A wooden house sent out from America to Mr. Stewart by his friends was, by the mission, sent to Mr. Thurston. It is placed in our large retired yard at Kailua, Hawaii, and both yard and house are specially devoted to the accommodation of our children. It has been to me like the shadow of a great rock in a weary land. Here is our school room and sleeping apartment. Our other house, which is capacious, is open to all our household employments performed by natives. There, too, is Mr. Thurston's study so situated that his school and people can ever have access to him without in the least annoying my department.

THE FOLLOWING PERSONS WERE LOCATED AT THEIR  
SEVERAL STATIONS BY VOTE OF THE MISSION  
IN 1834:

Mr. Gulick is stationed at Koloa, a new post on the southern shore of Kauai.

Mr. Alexander is to occupy one of the two remaining stations near the north end of the same island.

Mr. Clark is removed from Honolulu to Lahainaluna to assist in the instruction of the High School.

Mr. Tinker is to remove from Wailuku on Maui to Honolulu to take charge of the periodical paper, *Ke Kumu Hawaii*, and perform such other missionary labor as he may be able.

Mr. Smith removes from Molokai to take a new station at Ewa about fourteen miles west of Honolulu.

Mr. Armstrong is to occupy a new post on East Maui, as he and the brethren of that island shall determine.

Mr. Parker is to take one of the vacant districts on Hawaii or Oahu at his own discretion.

*From letter by E. W. Clark, Honolulu, September 28, 1833.* Rejoicing in the arrival of Rev. John Diell as Seamen's Chaplain of Honolulu, he says:

Much time must yet elapse before the Bible can all be translated and corrected for a uniform edition. Besides,

the Sandwich Islanders are not yet a reading people. Although twenty thousand or more can read, a small portion only of this number have acquired the habit of reading books for the sake of knowing and understanding the contents. They need more school instruction, more mental discipline in order to read our books with profit. Great multitudes, however, and even all our readers would derive much advantage from having the Scriptures, and other books, in their own hands; and they ought, I think, all to be supplied, at least with the New Testament, as soon as possible.

*From letter by L. Andrews, Lahainaluna, October 1, 1834:*

As soon as practicable after the General Meeting of 1831, Mr. Richards and myself commenced the examination of several sites in the neighborhood of Lahaina for the location of the school. We at length fixed upon the present spot, which has since been named by the scholars Lahainaluna, or Upper Lahaina. It is situated back of Lahaina about two miles and its elevation above it has been estimated at seven hundred feet. Hence we look down upon Lahaina as upon a map. As yet there is no road, except a foot path and that a poor one, from the school to the sea shore. The site was in a wild, barren, rude state, but by cultivation and irrigation is capable of being made very fertile and pleasant. The prospect is extensive and fine. As soon as the site was fixed upon, notice was sent to the different stations that the school would commence on the fifth of September, 1831. Previously to that time some scholars had arrived from Hawaii, but none as yet from the leeward islands. During the week or ten days previous to the first Monday of September a native house was put up for my family, whither we removed. On the Saturday before the school commenced some of the Lahaina scholars erected a lanai, or shed, of kukui poles and grass for a school house. It

served only as a screen from the sun, as it would not shed rain at all and from the materials it could last but a few months. My own house was without doors or windows for several weeks, and it was about two months before we had any place for cooking except the open air.

The school commenced on the fifth of September, 1831. About twenty-five scholars, chiefly from Maui and Hawaii, were all that had assembled from their respective islands. After the school had continued about two weeks, and it was manifest the scholars were interested in it, I ventured to propose the subject of building a school house. I told them this school was designed to be a permanent one, that many things yet remained for them to have, but that we had no conveniences, that upon them depended the success of the school, that when it was manifest that they wished for instruction, and would do anything to gain it, the good people of Christian lands would assist them, that learning was not only a good thing, but it was a duty to labor to obtain it, but that knowledge could not be obtained without conveniences, such as a permanent house, tables, seats, books, paper, etc., that books would be made by us as far as we could make them, but that we were not then able to build a house. They all assented that what I had said was proper and that they would work if I would show them how, that I must be their teacher and their chief. I told them that I would be their teacher but not their chief. If they worked, they must work willingly and cheerfully. It was for their own benefit and not for mine. Such was the drift of the conversation at that time. I dismissed them by requesting them to think well of the matter and tomorrow we would talk more about it.

After school the next day I asked them what they thought of a school house? They said they had thought some about it and their thought was they could build one if I would show them how. The kind of building was agreed upon the day before. As stones were convenient it was thought a stone house would be the quick-

est and easiest to build. It only remained to settle the time of commencing the work. As usual with Hawaiians, some said next week, some next month, and so on, but no one thought of the present as suitable. I asked them what the harm of beginning now? They made several objections without answering my question. I asked again, what would be the harm of beginning now? They said we know no harm, but it is not the custom of Hawaiian people to be quick at work. I then said, those of you who are willing to commence now, follow me, those who wish to wait till next month may sit still. I then took up such a sized stone as I could conveniently carry and walked to the site of the contemplated house, twelve or fifteen rods perhaps, where I laid it down. More than half of the school very promptly followed and imitated my example and all of them for curiosity or some other motive within ten or fifteen minutes, came on to the ground. We worked about an hour and I then dismissed them. From this time on we worked regularly an hour or two immediately after school both in the morning and in the afternoon. I taxed myself to do as much as any of them, though I could not carry very large stones. In about fifteen days it was judged we had stones enough collected for the body of the house and we commenced laying them up. About the first of November the walls were finished. The house was forty feet by twenty inside, walls three feet thick. The building stood on a side hill and we designed to have the floor an inclined plane or rather steps at regular intervals. The walls, therefore, were about eight feet in height at the upper end and about twelve at the lower. When the walls were up it was necessary that school should be dismissed to go and get timber. The nearest timber suitable for beams and rafters for the school house was twenty-five miles and more of it, upwards of thirty. The sticks of timber were divided out to companies and the school was dismissed with a charge to return as soon as they could obtain their timber. They went to different places on East

Maui where they supposed they should succeed best. As there were then about sixty scholars the timber required would be equal to one stick to a scholar and I supposed a week or ten days would be sufficient.

After waiting four or five weeks, in which time I scarcely heard from them, I sent for them to return whether they had any timber or not. The fact was there had been some very stormy weather; but the principal reason of their delay was, that the chief at Lahaina had given direction to the people in the neighborhood of the timber to supply the scholars with food while thus engaged and the scholars, finding themselves so much better provided for than they had been at school, were in no hurry to shorten their stay. And, on the other hand, the scholars told such marvellous stories about the difference between vowels and consonants and the position of the mouth in pronouncing them and the wonderful influence of commas, semicolons, and periods on the meaning of a sentence, all of which they had learned at the high school, that they were considered by no means unwelcome guests by their more illiterate neighbors. In the course of ten days or so from the time I sent for them they all got back. During their absence, however, there had come a long storm of rain, together with a strong wind, and as the house was built on a side hill the rain that fell within the walls was prevented from running off by the wall on the lower side and thus soaked into the ground, rendering the foundation soft, when two-thirds of the house fell flat to the ground. After the scholars returned we held a council to consider what should be done. It was thought best to rebuild the house, but not until after the rainy season should be over, which would be in a few weeks. We, therefore, laid aside regular labor and attended to study as well as we could, for one-half of our lanai, or shed, had been blow away by the wind.

About the first of February it was supposed the storms of the season were over and we began to think of re-



building our school house. We held a consultation and formed a resolution to that effect. We altered the plan of our building and somewhat enlarged it. The house was now fifty feet by twenty inside and stood fronting the sea. When the walls were again up, school was dismissed in order that the scholars might go and fetch their timber, as most of it still remained in the places where it was cut. The timber (most of it large and heavy, particularly the rafters) was carried on their shoulders or dragged on the ground with ropes except perhaps a few sticks brought on canoes a part of the way. In a week or two it was brought on the ground. And now it became me to lay aside the mason and assume the carpenter. During the months of April and May the scholars were engaged in finishing the materials and covering the roof and, when not in the mountain collecting *aho* and *ki* leaves for thatching, we had school as usual. The house was just covered before our General Meeting in June, 1832.

On the fourteenth of February we published the first Hawaiian Newspaper ever printed at the Sandwich Islands. Of the style in which it was got up I say nothing, as we have but one sort of type and those had once been so much worn out as to be thrown aside, as had also our press. We called the paper, *Ka Lama Hawaii*, that is: The Hawaiian Luminary.

*From letter by E. W. Clark, Lahainaluna, November 10, 1834:*

The High School is becoming a very important branch of our work. It is clear to my mind, and I believe to the minds of all the members of the mission, that if the school cannot be sustained and carried forward, all hopes with regard to the permanent success of the Gospel here are cut off. I cannot well see how the operations of the mission can be carried forward with any success without it. The land which has been given by the king and



chiefs to the school we regard as an invaluable help, as it will afford the scholars the means of procuring their own food and give us full control over the land in the vicinity of the school, the importance of which we have greatly felt.

*November 14, 1835.* We have been called to suffer a severe domestic affliction. Our oldest child, a beloved daughter five and a half years old, was suddenly removed from us in March last by the croup.

*December, 1834.* Rev. D. B. Lyman mentions that by vote of the mission they have been directed to establish a Boarding School at Hilo. Also, Mr. Lyman speaks of tours made both in Puna and in North Hilo.

*From Mission Letter of July 3, 1835, from Honolulu:*

Mr. Armstrong became very ill, their house being leaky and damp, and on Thursday, January first, the natives having very ingeniously constructed an excellent litter he was removed from Haiku to Wailuku. The adult scholars in his school volunteered their services on the occasion and he was removed with great tenderness and care. We acknowledge their kindness and are grateful for it.

The political affairs of the nation are more settled than they were last year and the laws better enforced. The king, though still greatly devoted to pleasure, is more disposed to listen to the counsel of the older chiefs. He is very respectful to missionaries, and occasionally attends church. Kinau still holds the office of Prime Minister, and the governors of the other islands are the same as stated last year.

We love this mission better than father or mother, brother and sister, friends and country. And it is the affectionate solicitude we feel for it that leads us to say again and again: "Brethren pray for this people and for us, send hither more light, for the darkness is not past, though the day has begun to dawn."

Habits of industry appear to be slowly gaining ground

and nothing, probably, is wanting to render them general but proper incentives to labor. The quantity of clothing worn by the natives is, we think, annually increasing, and the frail native tapa is giving place more and more to the foreign fabric and the American style of dress. Especially is this true at, and near, the several mission stations. Perhaps no article of foreign manufacture is so much called for among these natives as our domestic cottons, and none is probably more useful to them.

In consequence of the great trouble among seamen touching at this port, because of rum, a petition was drawn up during the last year and signed by twenty-five ship masters praying the king to suppress all the grog shops in the place. Soon after this another petition was drawn up and signed by the high chiefs and more than three thousand of the most respectable natives of Honolulu and its vicinity, asking of the king the entire suppression of the sale, manufacture, and use of ardent spirits on the islands. In a letter like this we can only allude to the painful subject, but we do earnestly pray the Prudential Committee, and all who wish to see the Redeemer's Kingdom established in heathen lands, to do all in their power to stay this dreadful tide of fiery ruin, which rolls from our native shores and threatens to deluge whole nations in its course.

A very large thatched building was erected for a meeting house at Kailua in 1826. Messrs. Thurston and Bishop speak of it as being burnt down in 1835, and of the resolve to erect a stone building, which will require two years in the construction.<sup>1</sup>

*From letter by J. S. Green, Wailuku, March 16, 1836:*

Today, after making a few remarks to the people, I called upon Bartimeus, the blind man from Hilo, to ad-

<sup>1</sup> This the projected stone building is, doubtless, the large stone church standing today (1917) at Kailua.

dress the congregation as he had just arrived. He did so and afforded us great satisfaction by his excellent and well told remarks. I am unusually pleased with this man, he is so humble and well instructed in the things pertaining to the Kingdom of God. He is going to make the tour of East Maui. I trust he will be an instrument of great good. May the Saviour go with him and bless his exhortations to the salvation of some, at least, of the poor benighted occupants of the island.

In a letter of Messrs. Green and Armstrong of date, Wailuku, November 16, 1836, they mention the founding of the Wailuku Girls' Boarding School. Mr. Armstrong has charge of the church and pastoral work, while Mr. and Mrs. Green and Miss Brown are beginning a girls' industrial school. They speak of a dozen girls as having successfully woven a piece of cotton cloth. Governor Hoapili advises the people to send their girls to the school.

One of the missionaries who spends his Sabbaths in Haiku has a congregation of three hundred.

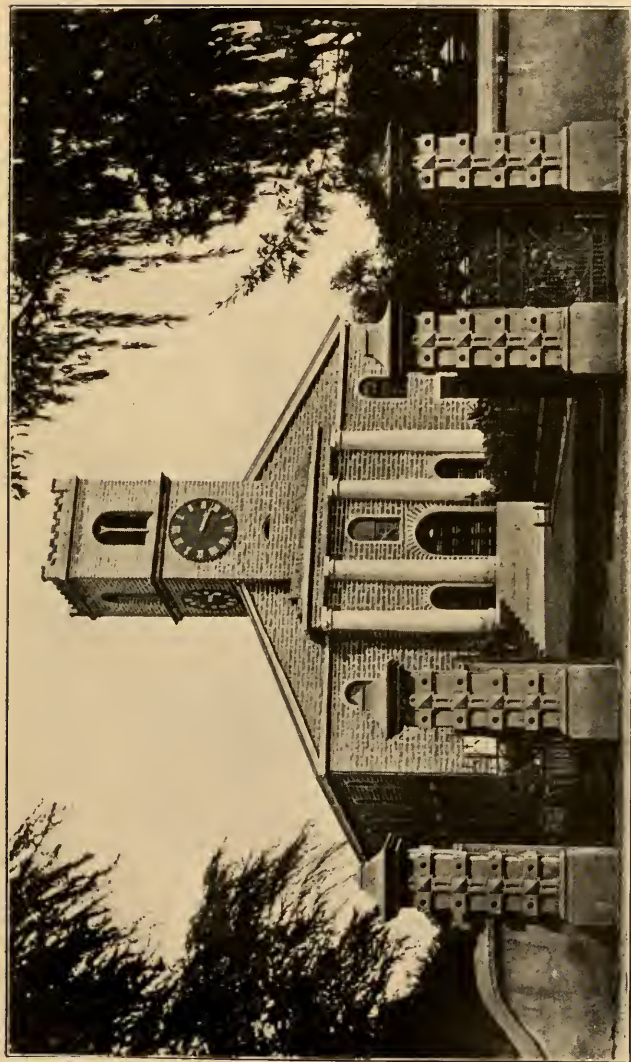
*From letter by Miss Maria Ogden, Lahaina, 1836:*

Were I now in America with the knowledge I have of the trials of a missionary life I would gladly go forth to meet them all for the privilege of laboring for these poor people. I ask no greater happiness this side of heaven than to labor and die in the blessed work.

*Mission Report of August 23, 1836*, contains mention of the initial gift for the building of the Kawaihāo Stone Church. The king, as you will see, is very friendly as shown by his gift of \$3000 for the proposed new church edifice.

*From letter by Rev. J. S. Emerson, Waialua, April 27, 1837:*

For the support of the ten schools under my care I have paid out about one hundred and twenty dollars dur-



The Hawaiian Stone Church, Kawaiahae, Honolulu



ing the past year, about thirty dollars of which was contributed by the parents and friends of the children, the rest has been obtained from the funds of the Board; and could our patrons at home see the pleasing improvement made by a few children and the stimulus given to the teachers by the occasional bestowment of a shirt and pair of pantaloons upon them, I think they would both pray in faith and weep for gratitude that such small sacrifices can be made to result in so much good. We have one teacher from the High School who is doing well, all the rest of our teachers have been trained up at the station.

*From letter by Wm. Richards, Sag Harbor, Massachusetts, May 13, 1837:*

On the 9th of December I embarked from Oahu with my family, consisting of Mrs. Richards and six of our children, together with Mr. Bishop's oldest daughter, nine of us in all. We have left our two youngest children at the islands. Mrs. Richards' general health is much as it was when we left the islands, having some cough and her general health being rather low. The rest of us are all in good health.

*New Haven, July 3, 1837.* An opening has been very providentially made for two of our children in the family of a Mr. Williston, East Hampton. We have no distinct opening yet for our three oldest boys, but do not feel greatly anxious.

*From letter of Lorenzo Lyons, May 26, 1837:*

I cannot close the report without alluding to some of the scenes through which I have been called to pass. A fond and lovely son, an infant five months old, the youngest and tenderest branch of my family has been laid in the lone grave. No missionary brother or sister was present at the time to soothe the parents' wounded



hearts. Soon after, my eldest son was laid upon the bed of sickness and brought so near to death that we despaired of his recovery. But the Lord raised him up. But there remained concealed from mortal view another trial of a most overwhelming nature. This was the death, on May 14, 1837, of one who was bone of my bone and flesh of my flesh, the partner of my joys and sorrows, the wife of my bosom, the counsellor and companion of my youth. The blow I feel most deeply, but the Lord has sustained me under it. Her career was short, but useful. Angels, I trust, have welcomed her to a higher and nobler sphere of action. But while I mourn the loss of my beloved wife a laborer in the missionary work, I rejoice at the seasonable arrival of my helpers.

*January 15, 1838.* The Lord is doing great things for Waimea and Hamakua. He is driving his chariot of salvation through the length and breadth of the land. Sinners are fleeing for their lives, the word of God pursues them with resistless power. The Holy Ghost pours its naked truth all burning upon their souls. There is no alternative but to yield and live or resist and die. Multitudes seem to prefer the former. The Lord is putting a new song into my mouth so that I can sing as on an angel's harp. The year of jubilee has come. Return ye sorrowing sinners! or, rather,

"The glorious harvest now is come,  
See sorrowing sinners flocking home!"

The first Sabbath in this month was a most interesting and blessed day. Multitudes assembled together to worship God. The meeting house was too small for them so that we held our worship in the open air under the broad canopy of heaven. What need of a more spacious temple? In the afternoon I had the blessed and delightful privilege of baptizing two hundred and twenty individuals and receiving them to the church of the Lord. Among these were a number of children, some not more

than seven or eight years of age. What a glorious spectacle! The whole number received to this church within the past six months is three hundred. About sixty children among them.

*From letter by E. O. Hall, Honolulu, April 19, 1837:*

We bless the Lord and take courage, but, Oh, what a dying people this is! They drop down on all sides of us and it seems that the nation must speedily become extinct. Three of Brother Dimond's native bookbinder boys have died within two or three weeks, and last night one of our nearest neighbors was called away who was well yesterday morning. What we do for people must be done quickly.

*October 18, 1837.* In May last I was walking up the valley Pauoa, which is about two miles from Honolulu, with one of the brethren who was down to General Meeting. In the course of our walk I discovered a number of children who seemed to be idling away their time without any one to look after them. I inquired whether they had a school to go to, they answered in the negative. After some further conversation, in which I found they would be glad to have some one look after them, I appointed a school the next Sabbath for the children. After a week or two I requested all the adults to come also, whether they could read or not, and about two hundred came. These I supplied with books suited to their requirements. I divided the school into classes over which I put the most intelligent natives I could find. After a few weeks I got the children into week-day schools, under their native teachers, visiting them on Tuesday and Friday afternoons, instructing a class of the most promising myself. Thus I have continued to the present time, and can say that I have found it a pleasant duty and an agreeable relaxation from the duties of the Printing Office.

*From letter by Artemus Bishop to the American Board in Boston, Ewa, Oahu, September 2, 1838:*

We wish to be put on the same footing as all the rest of the world are, who live on salaries, viz.: to have a certain sum given to us as our own, to make the best use of it we can, allowing each man to be his own judge. This, we think, is the wise design of Providence. . . . Had we salaries to use as our own, even though they were less than was heretofore been allowed us on the old system, I have no doubt the Board's money would be made to go much further than it has heretofore.<sup>2</sup>

<sup>2</sup> This marks the end of what was, perhaps, the most successful experiment of the Common Stock System, known in Mission history. Though the experiment had continued for eighteen years, it may never have been heard of by the Socialist philosopher, Henry George.

## XVI

### JOURNAL AND LETTERS, 1838-1839

*FROM letter by A. Bishop, 1838:*

Our congregation has increased to about four times its former number. About one thousand was the former number of regular hearers. We have now, perhaps, four thousand on the Sabbath morning, but not that full amount in the evening service. We have laid aside the use of our chapel, and built a large lanai, or shelter, where we meet in fair weather which is with us the greater part of the year. The lanai is one hundred and sixty-five feet long and seventy-two feet wide and is filled by the crowd who mostly sit upon the ground in a compact mass. The religious aspect of things, not only here but throughout the islands, has been much improved during the year past. Some of those for whom we had hoped better things have already gone back to their former sins and are excluded from Christian fellowship. Such, I believe, has been more or less the case in all parts of the islands, but we are not taken by surprise. It is no more than what we had expected from the first, and no human foresight or sagacity could have anticipated the persons who should be of the number. This people have much idle time on their hands, which we feel anxious to have employed to some valuable end. It is a most difficult task to teach industry to an idle people. But it is necessary to the promotion of their Christian character. An idle, improvident Christian is a contradiction in terms. And such have ever been the lazy habits of this

people that they can not improve of themselves without the influence and example of those who are willing to persevere in teaching and encouraging them to work. A little labor will suffice to provide a supply of food for their own consumption and, besides this, the wants of nature's children are few. Our Hawaiian Christians find themselves in consequence in possession of much idle time, and their previous habits make it sit easily upon them. They would be glad to hire out at day's work, but there are none to employ them. Their time must therefore be spent in indolence or, what is worse, in exposure to corrupting influences, to which their fondness for each other's society peculiarly leads them. To this influence our churches will continue to be exposed until some means of employment can be devised which shall tend to raise them from their poverty and degradation.

*Mission Letter June 4, 1838:*

Incipient measures have been taken for two establishments for the manufacture of raw silk; and one of sugar is now in successful operation at the islands. These are conducted by foreigners, men of Christian and moral principles, who are giving encouragement to labor in their immediate vicinity and are, therefore, hailed as auxiliaries in the work of civilizing the people. The past year has been one of uncommon interest throughout all the Sandwich Islands. Though the enemy of souls, with his commissioned agents, has opposed the progress of truth and righteousness, yet the Spirit of the Lord has lifted up a standard against him. There has probably been no period since the commencement of the mission when the progress of truth has been so rapid and the victories of the cross so numerous and glorious as during the year that is past. At every station there has been a revival of religion. A great multitude have professedly turned to the Lord.

*From letter by Mr. R. Armstrong, Wailuku, August 4, 1838:*

My public labors during the past year have been more abundant than they have any previous year of my missionary life. From last January till May first I attended more than twelve meetings a week, besides almost constant conversation with individuals in private. Indeed, many days, I have been so pressed from daylight in the morning till late at night as scarcely to allow me time to eat, or spend half an hour with my family. At length my lungs began to give way and I was obliged to slack a little, though it must be at the expense of my work. But while it has been a year of toil, it has also been one of enjoyment such as the world cannot give. There are a few individuals in the church whose attainments in holiness seem to be of no ordinary stamp. Among these are our excellent Bartimeus and the wife of Mr. McLane, a Bostonian, a member of our church and a good man. This woman is marked for her good sense, humble walk, and untiring zeal, and unwavering constancy. Mrs. Armstrong has often told me that she exceeds any one in prayer she has ever heard. She is a great comfort, as well as a great help to us. I am always sure of one attentive hearer and one ready for every good work. Among those recently received to our church are an Englishman and two sons of Americans. Prayers now began to be offered with much fervency and often with strong crying and tears, and the work from this time assumed a decided character. Until now we were hoping for a revival, but now we felt that we were in the midst of one. We had, heretofore, held our morning meetings in a large school house, which will hold about four hundred persons, but we were now obliged to go to the meeting house in order to get room. The meetings were opened as soon as I could see to read a hymn and many of them were the most solemn and interesting that I ever witnessed.



*From letter by W. P. Alexander, Waioli, Kauai, August 25, 1838:*

The showers of blessings which have been refreshing the garden of the Lord in these islands of the sea, have not been withheld from our field. I have never before witnessed among the people so earnest an attention to the means of grace and so deep concern for the salvation of the soul.

*From letter by D. Baldwin, Lahaina, August 17, 1838:*

I will attempt to give you a brief account of what God has been doing for us, though I feel that neither tongue nor pen can tell what our eyes have seen and our hearts have felt. Such scenes were never intended to be fully described here on earth. It will be enough that they will be fully and perfectly unfolded at the great day when the secrets of all hearts shall be made manifest and we shall be prepared to unite with angels in joy unspeakable and in giving all the glory to God. Our protracted meeting commenced March 7th. The interest we had observed among the people previous to the meeting now became more general, and the cases of decided conviction or awakening began to multiply. Indeed the little cloud had already spread till it seemed to rest over the whole population. There seemed to be an awe over the whole. During the week of the meeting all business was, as if by instinct, suspended. Even the work of preparing their food, to which hunger prompts, was not attended to. It was observed that no fires for cooking were kindled in all the place, a change which positive orders from their chiefs would hardly have effected at any other time. The whole population seemed, during the week, to view the time as a Sabbath and, to our view, even the hardest seemed to have some sense that God was near. Those were days of awful solemnity to us. We had heard of

His pouring down the Spirit on parts of Hawaii, and now we saw Him advancing in majesty toward us. We bowed down in earnest before Him, entreating Him not to pass by without giving us a shower of blessing.

Our congregations had increased in size before the protracted meeting. The house was almost always crowded to excess. Probably two thousand were generally present, while many went away who could not gain admittance, and more deep solemnity, stillness, and fixed attention could never be found in any part of the world. All classes crowded to the place of worship. The children thrust themselves in where they could find a little vacancy. Old hardened transgressors, who had scarcely been to the house of God for the whole fifteen years that the Gospel had been preached at this place, were now seen there in tears, melting down under the power of omnipotent truth. The blind, whom we had never seen before, we now saw, as we went to the house of God, led along the way, sometimes by a parent, sometimes by a child, and some, perhaps, by a grandchild, just as they were tottering over the grave. Cripples, also, sometimes affected our hearts deeply as we saw them laboring to get to God's temple as hard as some have done to reach that of Juggernaut. Two of these were seen, and are seen to this day, crawling on their hands and feet to every meeting. One of them we had none of us ever seen before and none of the people seemed to know before that such a being was in existence and now we had some hope that like the cripple who sat at the gate called Beautiful, in soul at least, he had been made whole. Though I have seen many revivals in the United States, I have never before been in a place where the Spirit of God seemed so ready to follow up every truth exhibited before the people. Every sermon seemed to do thorough execution. If terror was preached, the people were terrified; if love was the theme, they were melted; and those who had been before the most set against the Gospel, were, in many cases, the first to fall under its power. So evident was the effect of every effort,

both in awakening individuals and in making a general impression, that I often felt as if I wished to preach the whole twenty-four hours without any respite.

Mrs. Baldwin was sometimes able to attend meetings for women and children, but one of our children being ill during most of the time she was obliged to confine most of her efforts to work at home. She, therefore, set apart a room in the house where, when not engaged in personal conversation, she could resort with pious women for prayer and, when she was not able to be with them, they prayed there by themselves, so that often that room was a scene of prayer from morning till night. It was sometimes literally a "bochim" and we trust that many fervent supplications went up to heaven from that sacred spot, to return in effusions of the Spirit on the people. One of the earliest effects witnessed of the operations of the Spirit here was that old inveterate smokers were abandoning their pipes and flocking to the house of God. It was seeing these visible effects of the Spirit that first seemed to give point and earnestness to the prayers of Christians and some of them have continued their earnestness and their apparent constancy in prayer to this day. I have mentioned the interest that was early manifested by many of the children. Parents were astonished to find their little ones not only becoming more docile and ready to listen to them, but to find them often alone praying to God to save their souls. For a long time one could scarcely go in any direction in the sugar cane or banana groves without finding these little ones praying and weeping before God. I have myself turned out a long way to avoid disturbing them. The excitement took the most powerful hold of the central girls' school, a school formerly taught by Miss Ogden, a school over which she labored and prayed faithfully for many a year but not seeing the fruit she desired. When she left them six months previous, all were wild and many of them exceedingly wicked. But the Spirit made a great overturning at once. There are upwards of one hundred in

this school and, probably, there is not one of them that has not had considerable concern for her soul.

*November 13.* I have formerly mentioned how powerfully the Spirit has taken hold of the school for girls in the center of this place. They were almost universally awakened to attend to the concerns of their souls and comparatively few of them seemed to have returned to their former stupidity. Only twelve from this school have been received to the church, but there may be, perhaps, two or three times as many more who give evidence of being born again, who will, we hope, in due time be gathered in. One of the twelve admitted at our last communion has already been called to her everlasting rest. It is evident that Grace had made the most powerful and rapid work in her soul and when we think of her, a pure spirit before the throne of God, we cannot but exclaim that if all our exertions this year had but resulted in the translation to glory of only this one individual, we should have reaped a large reward. One week ago she was in blooming health. Her disease, a bilious fever, was very rapid in its progress. Yesterday her spirit took its flight and this afternoon we committed her body to the silent grave. She was probably about twelve or fourteen years of age. From the time that her attention was arrested at our protracted meeting in March last to the day of her death, her heart had been evidently becoming more and more deeply interested in the things of the Kingdom of Christ, and this was the more decisive evidence of her piety inasmuch as she maintained this spirit in the midst of three girls living in the same family who had nearly lost all their seriousness. Her chosen companions have been companions in praying. She was often found in the darkness of night in the groves of sugar cane pouring out her soul to God. In her sickness, when rational, she expressed great delight in departing to be with Christ. I cannot tell how many times, as I have looked down from the pulpit and seen this young disciple like others sitting on the mats in front, her face looking

up as if to catch every word and the tears often coursing their way over her cheeks, delight has thrilled my soul at the thought that ten, twenty, and thirty years hence she would be a shining pattern of piety, a mother in Israel, a standing monument to silence gainsayers and to point souls to Jesus, but in the case of this one God had other purposes.

*From letter by A. Thurston, Kailua, April 12, 1838:*

It is eighteen years this day since we took up our residence on the shores of Hawaii. On the 12th of April, 1820, two families of us were left at this place, then the residence of the king and most of the principal chiefs, and the rest of the mission sailed for the island of Oahu. The changes which have been effected in these islands since that period through the blessing of God on the efforts of this mission have been great and wonderful as the facts, from year to year, given to the public have fully shown.

*From letter of H. R. Hitchcock, Kaluaaha, Molokai, November, 1838:*

Several of the native brethren were sent out to the outstations to converse with the people and they were astonished to find that the Lord had preceded them and had inclined the hearts of many to attend to His word. They were absent one week and returned little less surprised at the power and goodness of God, than were the disciples when they exclaimed: "Lord, even the devils are subject unto us through thy name!" This visit of these brethren to the distant places of the island had a very beneficial result. Besides the protracted meeting at the station I have held two others, one at Halawa, an





Rev. and Mrs. Asa Thurston





outpost twelve miles northeast of Kaluaaha, the other at Kalamaula twenty miles west. Both were solemn sessions and the Holy Spirit was present at Halawa in a most evident manner. From the commencement the people seemed prepared to believe the word and every successive sermon seemed to increase the fears of sinners and to make them the more earnest in inquiring for salvation. No means but the naked sword of the spirit were resorted to on this occasion and yet there seemed to be scarcely an unconverted sinner in the assembly, which averaged during the meeting between four and five hundred. Never did I witness a more fixed and anxious attention to the word of God.

*Lahaina, January 7, 1839.* Rev. D. Baldwin writes: The meeting house on the Sabbath for two months past has been excessively crowded. We reckon that above two thousand may find room in the house. During November we were in the midst of shipping season, and yet that was the time when our congregations became more thronged, which was a matter of astonishment to the people. Not less than twenty ships were at anchor most of that month and yet a pious stranger remarked to me that the market was the solitary place, and the temple of God the crowded place, a thing which had never before been so seen in Lahaina. Hoapili and wife among the highest chiefs, now tottering with age, appear well. They are infirm, but always in the midst of the congregation. She has a stately and gigantic figure and within a few days I have heard her setting forth the Gospel principles and duties to individuals in private with a majesty and force which would not have disgraced an apostle. She is an own sister of Kaahumanu and seems ripening fast to join her in the holy throng on high. At this time there is probably a deeper excitement of religious feeling in the numerous retinue of these two aged chiefs than there has ever been before since the Gospel came to these shores.

*From letter of L. Lyons, Waimea, Hawaii, February 11, 1839:*

I reached the valley of Waipio sometime in the afternoon. This valley is some twelve miles distant from Waimea. Commenced a protracted meeting, after which I laid myself down on a native bed, which is a little softer than a board. Fleas and mosquitos used their influence to keep away sleep. Awoke, took breakfast on kalo, breadfruit, etc., held several meetings, conversed with church members, serious inquirers and impenitent sinners. Held one or two meetings and then took a canoe and sailed for Waimanu, a valley some three or four miles distant. This valley can be reached by water when the ocean is calm, otherwise it must be reached by traveling over a number of *palis* (mountain passes), some of which are very steep. I never ventured this way. The fatigue would probably be very injurious to the body. The ocean today was rather rough. The head man said it would do for fishermen, but not for me. Then said I: "I am a fisherman and, therefore, will venture out." I ventured, the surf rolled furiously and threatened to swallow up canoe and all in it. But the Lord prevented. Reached Waimanu in safety, held meeting all Thursday. Preached to adults and children, conversed with Christians and sinners. Took canoe and returned to Waipio, landed without harm amid the swelling and dashing surf. My nerves were not a little unstrung.

I often weep over the poor miserable natives when I go out among them and behold their miserable dwelling places, destitute of all articles of comfort, filled with filth and smoke, forbidding an entrance, or even an approach. I have sometimes found a sick and apparently dying person in a wretched hovel that I could not enter. I would be obliged to stay without and talk and pray there, the smoke and heat and filth and contractedness would not allow me to enter. It is a wonder the sick ever recover or the well keep well so long. Let it not be

understood that all the houses are alike, in some of these it is different, yet all are sickening enough. I said I have visited the sick, this is not all, I have also endeavored to heal them by administration of medicine and have sometimes tried to do something for their comfort in the article of food. But it is so difficult to do anything of this kind, that it is discouraging to undertake. Whatever is done must be done at our house. We must provide the dish, the spoon, the water, the fire, the flour, the milk, the sugar, prepare the article and send it. Then it is not certain it will be given to the sick. Others who may have more of something else than love may devour it. Such is heathenism.

*From letter by H. Bingham, Honolulu, April 26, 1838:*

The Spirit of God is showered down upon the whole extent of the Sandwich Islands and those of us who have seemed to think the Gospel could hardly gain a lodgment in the heart of this people because of their alleged stupidity, or ignorance, or want of conscience, are now constrained to admit that they can be as readily affected by the Spirit of God as any class of men with whom we have been acquainted. The protracted meeting here about the time of Nahienaena's funeral appears to have been crowned with many fruits.

*April 19, 1839.* Today is the nineteenth anniversary of our landing at Honolulu and I have just witnessed the examination of two hundred and seventeen children and youths, some in reading, some in arithmetic, and some in astronomy. There are now about fourteen hundred church members in Honolulu being about equally divided between the two congregations. There have been about ten thousand admitted to the other churches upon these islands.

*From letter by Titus Coan, June 6, 1839:*

Since July last the pastor has made five separate tours through Hilo and Puna, holding numerous protracted meetings and preaching from twenty to thirty times a week. These labors have been prosecuted from village to village and from house to house by night and by day. I suppose the great numbers added to our church is what staggers the faith of many. A beloved missionary sister in writing to us on this subject says: "If there were only a few hundreds we could believe, but there are so many it spoils it all." That was a frank and honest confession. The fact is that the church is not prepared to see great things in the conversion of the heathen. Missionaries themselves are not prepared for it. At Kohala I spent one week in company with Brother Lyons and Brother Bliss in attending a series of meetings. A large and solemn concourse of people assembled from day to day and in increasing numbers to the last. God was there. His spirit breathed upon the slain. There was a shaking among the dry bones. The presence of the spirit was indicated by the fixed eye, the gushing tear, the quivering lip, the deep sigh, and the heavy groan, God was there and the people were moved at the presence of the Lord of the whole earth. God was there. His power was felt. His arm was seen. His voice was heard. His thunders shook the hosts of hell. He was there and none but a sleeper could fail to see it—none but an infidel could deny it. Pipes like the "books of those who used curious arts," were brought in great numbers and burnt, and most of the plantations of tobacco in Kohala were destroyed.

## XVII

### JOURNALS AND LETTERS, 1838-1840

*FROM letter by William Richards, Lahaina,  
August 1, 1838:*

The general subject of Political Economy is every day increasing in importance and the time has arrived when the rulers of the nation must have instruction on that subject. There is but one feeling in the mission in relation to it. How to provide that instruction has at length become a desideratum in our minds. The king and chiefs are fully impressed with a sense of the importance of this subject and have said much to us about it. They waited my return with anxiety and when they found their request sent by me to the United States of America was not complied with, they immediately requested me to become their teacher and offered to support me if I would do it. After considering the subject for several weeks and discussing the subject thoroughly with the king and chiefs I at length accepted the appointment and now act as the "Chaplain Teacher and Translator," for the king. They also expect from me free suggestions on every subject connected with government and on their duties as rulers of the nation, and in all important cases I am to be not only translator, but must act as interpreter for the king. It has been considerably trying to my feeling to turn aside in so great a degree from what is the more common and appropriate business of the missionary. But I am satisfied that the spiritual as well as the temporal good of the nation requires it, or at least requires



that some one should be devoted to the business in which I am now engaged.

I have enclosed to your care a communication addressed to the Hon. Benjamin F. Butler. It contains a treaty or rather a proposed treaty between this government and the United States. I have written to Mr. Butler, at the request of the king, and hope he will lay the treaty before the President and use his influence to have it ratified. Any plan you can devise to forward this object will be of great benefit to the Sandwich Islands. The treaty is drawn up as treaties usually are between free and independent nations. Should it be ratified I think difficulties between this nation and American citizens will be in a good degree at an end.

*From letter by William Richards, Honolulu, August 29, 1839:*

I have already informed you of my engagement with the chiefs entered into in July of last year. Since that time circumstances have occurred which have made it necessary for me to leave them entirely, or be more exclusively devoted to them. On the ninth ultimo the French Frigate *L'Artemise* arrived demanding satisfaction from this government for alleged violation of treaties. There was no middle course that I could pursue. I must either desert my post as teacher of the chiefs or I must stand by them openly and publicly. The former course would have been to abandon the nation immediately to French influence, Catholicism, and utter destruction. For without some direct advice and aid they would not have failed to so involve themselves as to either directly or indirectly have brought down all the evils threatened in the Manifesto of Captain Laplace. On account of this state of things I determined to act openly and directly, not only as interpreter and translator, but, also, to some extent, as counselor for them.

*A letter regarding Lahainaluna, by E. W. Clark, September 20, 1837:*

Besides about twenty adults the school now consists of sixty-four boarding scholars. The annual expense of one scholar we estimate at \$30.00. Our most sanguine hopes have been surpassed by the experiment of a boarding school thus far. The school is more easily governed than any school of the same number of boys with which I was ever acquainted in America. And notwithstanding they are required to be in school, or at work, nearly all the time and are brought under strict regulations, no one has yet manifested any wish to leave the school. The school might be enlarged immediately to any extent so far as obtaining promising scholars is concerned. We are satisfied there is no want of capacity or of disposition to learn. We hope two or three have been born again. And we fully believe that many others will be, if we are faithful, and our patrons pray for them as they ought. This is the great object to which we would direct all our labors with them. We have abundant proof that those who are most enlightened are most likely to be converted and to bring forth fruits meet for repentance. And what so well calculated to wake up their minds as school instruction. We soon see a difference in the very faces of those who have been instructed. Instead of the stupid unmeaning expression of the multitude, their countenances begin to brighten up with intelligence. This has repeatedly been remarked upon by those who have visited our school.

*From letter by G. P. Judd to the Officers of the A. B. C. F. M., Honolulu, October 9, 1838:*

During several years past the chiefs have punished some eight or ten persons for what they consider *hoomanakii*, or idolatry, and on the recent visit of H. B. M. Sloop Frigate, Captain R. Elliott, the Captain sent in a written

remonstrance against punishing any one for his religious opinions. He, at the same time, allowed that the chiefs have a right to forbid the Roman Catholic religion being taught by foreigners or natives. The following copy of Kinau's letter to him in reply to his remonstrance will show you how the subject is received by ourselves:

*Halekauila, October 1, 1838.*

*Salutations to you, Captain Elliott:*

Your letter respecting the natives who are punished for their adherence to the Roman Catholic religion is just received. I am pleased with the manner in which you have expressed the opposition of your views to our practice on this subject. The Missionaries have likewise explained the subject in the same manner that we ought not to punish our people on account of their religion, but the state of our country is peculiar. Perhaps I ought to make known to you some of our transactions which will explain the reasons of our conduct:

In the time of Liholiho we came to the conclusion that the worship of images, which we had practiced from time immemorial, was foolish and we deemed it best to overthrow it. We at once put a stop to the worship of images and burnt them all with fire, all the temples were overthrown and all the priests were thrown out of their places, some with their own consent and some without it. After that males and females ate together and dwelt under the same roof. This was the cause of a rebellion on the part of Kekuaokalani, and others of the party who favor idolatry, and of his death in battle. Afterwards the king enacted a law forbidding idolatry, whoever uses such practices shall be punished the same as for any crime. So it is at the present time. If any person is found still reviving idolatrous practices in any part of the country he is immediately brought to punishment. And when the Roman Catholic Priests came they sought out the ignorant, those who despised learning and those who favored idolatry, and found them ready to join their party. They

suspended their images about their necks and practiced foolish things. We sent to turn them back, but their hearts were rebellious and they would not hear, there was therefore no alternative, in our opinion, but to punish them. So we have done with all cases of persons using idolatrous practices, and such is a law of the land.

You have not informed us what you would advise to ward off the danger. What shall we do? Shall we return to idolatry and to the shedding of blood?

I desire to make you fully acquainted with the reasons of our present course, but cannot owing to the very short time which remains for you to stay.

Perhaps we will look at this subject by ourselves. Perhaps it will be best to expel the British subject who is here considered a teacher of that religion. What think you of that? Perhaps it would be right, perhaps not!

I am yours with esteem,

(Signed) KAAHUMANU II.

*From letter by Dr. Seth L. Andrews, Kailua, May 12, 1838:*

We have recently received from Honolulu the first volume of the Old Testament in the Hawaiian language. It is eagerly sought for by the people and is received by them with manifestations of the most heartfelt pleasure. I would you could see with what joy they take the sacred volume from our hands, it would cheer your heart and give you fresh courage amid the trials and discouragements which press upon you.

*From letter by Edward Bailey, Kohala, Hawaii, May 25, 1838:*

Mrs. Bailey and myself came here on the 26th of September, 1837, and commenced the Station. Some six weeks or so after Mr. Bliss came on. We found here a wild, heathenish people, the most so it was said of any

that could be found in the Islands. Much had, however, already been done by the missionaries who had resided at Waimea, so that we have not often seen the darkest features of heathenism. It was, however, dark. No one brought up in an enlightened land who has not been long conversant with heathen can form any correct idea of what it is.

*From letter by Dr. S. L. Andrews, Kailua, November 9, 1838:*

Governor Adams' cotton manufactory is prospering. Several hundred yards of cloth have been woven, chiefly twilled, and some of plaid. It is quite fashionable among the natives and sells for fifty cents per yard. We have the gratification of seeing many natives clad in Hawaiian fabrics. Governor Adams is about sending to America for some additional machinery. Four young men have been instructed in weaving and are able to go through the whole process with a little assistance from their teachers.

1839. The following letter from the Mission indicates the remarkable fact that in this year Hawaii was accounted as nearer to Boston than was Oregon. The missionaries in Oregon sought and received aid in printing from Hawaii:

The Oregon Mission has in its correspondence with us made frequent mention of their want of books, have sent some manuscripts to be printed here and, at one time, proposed to send men to learn the printer's art here, at the islands, and at another time proposed to us to send native printers from here. At our delegate meeting a year ago we voted to send them an old printing press and a few types, also to do printing for them at our press. It, therefore, became a serious question whether Mr. Hall had not better go on himself with materials for printing and teach the art so that it can be carried



on there and thus, also, afford his wife an opportunity to try the effect of a change of climate. The physicians very decidedly recommended the voyage. A ship bound to the Columbia River arrived which offered good accommodations and Mr. Hall and wife embarked on the second of March, taking with them a small press and types.

There has no unusual sickness prevailed at the islands during the year till just at its close when a new and contagious disease was introduced by a vessel from California under command of Captain Barker. It was probably thought the mumps was not a disease of sufficient importance to demand any caution and, therefore, though the late Consul Jones was on board no notice was communicated to the authorities of the place, and there being no quarantine law, the fact of that disease being on board was not known until one of the men affected with it had come on shore and, as afterwards proved, communicated the disease. It spread rapidly not only on Oahu, but was soon communicated to the other islands and a large portion of the inhabitants, old and young, the strong and the feeble, became affected with it. Great numbers have died with the disease, not usually, however, in its active stages, but as a consequence of it through ignorance, exposure, ill management, etc. In order to counteract these evils we published in the Kumu Hawaii cautions and advice which doubtless had some effect, but still the disease has often proved fatal. Many of the children of the Mission and some of the adults have had it, but with them it has not proved serious. The late lamented Kinau had scarcely recovered from that disorder when she was attacked with a fit of paralysis, which closed her life on the sixth day. She has sustained the highest rank in the nation next to the king and, according to the constitution of the government, no public act, even of the king, was considered legal without her consent. Hence when he was called upon to sign a document of a public nature it was pretty uniformly his practice first to ask her approbation. Her station, therefore, was one of vast re-



sponsibility. For this station she had some eminent qualifications. For stability of character she has left no equal. She was ever awake to the best interests of the nation and showed no ordinary skill in managing its concerns, even in the most troublous times. During the whole period in which she was in authority she set her face against the prevailing immoralities and gave satisfactory evidence of a readiness to make any personal sacrifice for the sake of promoting Christian morals and the general best interests of the nation. Only one week after the death of Kinau the nation was again bereaved by the removal of Kaikioewa, an ancient chief, and the Governor of Kauai.

But perhaps the most important change we have made is the removal of Mr. Cooke from his former sphere of labor to that of a boarding school for the young chiefs of rank, eight in number, the oldest of which is now ten years old. We have for a length of time perceived that the young chiefs were growing up more ignorant than the common people. The chiefs have seemed unwilling to connect themselves with the Seminary or our other boarding schools and we have ourselves hesitated in encouraging them to do it. We have feared that their connection with those schools would exert an unhappy influence on the other scholars while they themselves would receive less benefit than they would under other circumstances. We have also felt that it was a matter of immense importance that they should stand the highest in the scale of civilization, that they should know by their own delightful experience the happiness and the excellency of a well regulated family. Heretofore the chiefs have been unwilling to have their children excluded from a train of attendants, which they considered as necessary to the very existence of a chief. But now the chiefs all manifest a readiness to dispense with whatever the good of their children may require and have assented to the plan of their being adopted into the family of a missionary to be trained up entirely by him. They, them-

selves, nominated Mr. Cooke, and the mission have appointed him to that business. The chiefs will defray all the expense of the establishment except Mr. Cooke's private support. From this school or family we hope much. We continue to look with strong and ever increasing interest to our Seminary at Lahainaluna as the most important of all the means in our possession for supplying the Sandwich Islanders with a permanent and educated ministry.

The Girls' School at Wailuku is at present in a very prosperous state. The number of pupils has been increased to forty-nine. The blessing of heaven seems to have rested very signally on that institution. Several have been hopefully converted and are respectable members of the church. The labors of Miss Ogden, who was removed to that place by the delegate meeting of last year, have been very useful in teaching the girls to sew, knit and spin.

*From letter of D. B. Lyman, November 29, 1839:*

I have already said the school was opened the first of October, 1836, with eight boys from this station and that their number was soon increased to twelve. At the close of our annual meeting in June, 1837, six of them entered the mission seminary and new scholars were received from the several stations on the island, increasing the number remaining to thirty-one which continued the same until the next annual meeting when a few falling out for various reasons and being about to engage in building, we deemed it not expedient to take a new class. Consequently our number for the year commencing with July, 1838, was twenty-eight. In April, 1839, having erected a dwelling house for my family, and the principal school building being so far advanced as to render the scholars then in school as comfortable as in the building before occupied, we relinquished the accommodations previously occupied by our family to Brother Wilcox. I took down the former school buildings to use the material in completing the accommodations on the new site.

The following October, the school buildings being nearly completed, the number of scholars was enlarged to fifty-seven, fifty-five of whom remained to the end of the year. At the commencement of our present school year (which is always at the close of our annual meeting) seventeen of the scholars entered the Seminary at Lahainaluna, four others were dismissed having acquitted themselves decently well as scholars for about three years, but for various reasons were not deemed the most promising candidates for the Seminary. Three of them are employed as teachers and some of them may yet enter the Seminary another year. In August a new class was received making the number for the present year fifty-three. The present buildings for accommodation of the school are situated on elevated ground in a comparatively retired spot about a fourth of a mile from the shore, commanding an extensive prospect of Byron's Bay (Hilo Bay), of the broad blue waters of the Pacific, and the two principal mountains of Hawaii. They are surrounded by a spacious yard, enclosed with a stone fence. Some parts of the yard are designed for the cultivation of melons, bananas, and other sections for play grounds. The enclosure is entirely surrounded by the Kalo and sugar cane plantations of the school. I rejoice that you propose to make more direct efforts than hitherto for raising up a native ministry and qualified native teachers for these islands. It should be done with as little delay as possible. I think this will meet the warm approbation of all reflecting Hawaiians.

*From letter of H. R. Hitchcock, January, 1840:*

Our visit at Kailua, Hawaii, was truly satisfactory. My soul shouted for joy as I sat in the sanctuary there and listened to the praises of God, and witnessed the air of civilization and good order that existed. It was more like home than anything I have seen in the Pacific. A noble though not well contrived house, handsomely finished with galleries and seats, a congregation of say fifteen

hundred or so, all seated in chairs or settees of their own construction, and the fine singing from those recent barbarous voices all conspired to fill with pleasing emotions and caused us to exclaim, what hath God wrought! But a short time back and all that congregation were the worshippers of demons and the perpetrators of all the dark and horrible crimes inseparable from idolatry. How changed! Could it be the very spot where twenty years ago our dear Brother Thurston and his companion camped down amid the howlings and the darkness of savages, then not a ray of light from heaven. O could those who have contributed of their substance for bringing about this change been present, they would think that the few thousand dollars which have been expended at that station had been received back again, and more than a hundredfold.

*From letter by R. Armstrong, Wailuku, July 7, 1840:*

My church and several others, agreeably to a resolution of our association, is organized on the Presbyterian plan. I have three properly ordained elders, one of whom is the good old Bartimeus who grows higher and higher as he advances in life. These brethren are a great help to me in managing the affairs of the church.

The stone meeting house at Haiku has been finished and dedicated to the worship of God. It is a noble house and well filled with hearers every Sabbath. The meeting house here is ready for plastering and we hope to get into it soon. This will be another good job off our hands. These two houses together will not cost \$500 in cash and be completed in less than three years from the time the work was commenced. Will it still be said that natives have no energy, enterprise, or skill? At the close of the feast at the dedication of the church at Haiku the king expressed a desire to make an address, so the calabashes were shoved aside and the multitude drew up together until it presented an almost unbroken mass of faces, and

all wide awake to hear what the great Kamehameha III had to say to them. His Majesty then addressed them in a speech of about ten minutes, expressing his extreme gratification in contemplating the spectacle before him, he said it was the first thing of the kind he had ever witnessed and thought it could not but result in good. He then urged both parents and children to go forward in the work of education. As to the moral influence of such a celebration I would say that after observing them for several years at Wailuku I never heard of any evil results, but, on the contrary, they make the schools popular, are a very little expense and tend to remove the impression that religion forbids all innocent enjoyments and recreations.

*July 27, 1840.* Rev. D. Baldwin writes from Lahaina: Hoapili, the Governor, died the third of January last in the clearest triumphs of faith. His love for Christ and his cause, his deep and affecting humility and tenderness, shone out during the last month or two of his life in a manner which none of us had ever expected to see. I can truly say that none of the good effects which I anticipated from the revival of last year have failed, I would rather say my anticipations have all been exceeded. I once told you we should have more efficient aid from church members hereafter and now I can see that the addresses and other efforts of native Christians to convert sinners are more efficient than before. This arises in some degrees from deeper feeling in them, but still more from their better knowledge of what conversion is. Before, they looked too much at external reformation, the revival brought them in contact with the heart.

*From letter by A. S. Cooke, September 18, 1839:*

At our last General Meeting a letter was received from the king and high chiefs requesting a teacher to be devoted to their children. It being ascertained that both they and their children would be pleased with us, the Mission, by a large majority, voted that we should, if



willing, relinquish our other labors and undertake the (Herculean) task. I mentioned the majority for some few did not vote for it because it was going to keep a distinction between the chief's children and those of the common people. We saw that the majority of them were growing up in ignorance and that they did not attend our common schools. The chiefs said they would furnish a house and support the children, and it was thought by some of our number that they would in a year or two support us also. With all these reasons bearing upon us we consented (unqualified as we were) to engage in the undertaking. The design is for us to open school as soon as a house shall be built of sufficient size. As we may have occasion to speak of these children to you in the future I will here give you their names, ages, etc. Moses Kaikioewa is ten years old, son of Kinau, and adopted by the governor of Kauai, who is now dead, and leaves him governor of that island. Lot Kamehameha, brother of Moses, is about eight years old and is adopted by Hoapili, the governor of Maui, and will soon fill his place. Alexander Liholiho is a younger brother still, about six years of age, and is adopted by the king. Victoria, now a babe about one year old, is a sister of the three foregoing and will take the place of Kinau. Auhea now acts in her place. William Lunalilo is the son of Auhea and is about four years old. Keliioakalani is about the age of William and is a grandson of Aikanaka. David Kalakaua is a brother of Keliioakalani and is about two and a half years old. Jane Loiau is an adopted daughter of Kauukulaii and about twelve. Bernice Pauahi was adopted by Kinau and is the daughter of Paki. She is about seven years old. She and Jane have attended our school. Lydia Kamakaeha is a sister of Keliioakalani and David, adopted by Paki, and is of the same age with Victoria. These are the ten and we are expecting to teach them all in our own language and for the present in no other. They are all interesting children and we begin to feel much interested in them.



*From letter by A. S. Cooke, Honolulu, July 27, 1840:*

The house was completed about the first of April and we entered it on the eleventh and during an interval of about four weeks the chiefs furnished rooms for the children after their own fancy by covering the floors with fine native mats, a good bedstead, also a bureau, wash stand, looking glass, etc., for each room. On the fourth of May seven of the children commenced living with us and the time for separation between them and the numerous attendants came. The first week was rather a melancholy time with the children and their accustomed train of servants. For some days we were fearful, as we always had been, that feeling would get the upper hand of judgment of all parents and servants concerned. After a few days it became still and we felt more than ever that God had undertaken the work and was producing this great overturning for some wise and benevolent end. On the eighteenth, just two weeks after, four were added to the former number. John Ii and his wife, who are the appointed parents of the infant Victoria, entered this same day as assistants in the care of all the children. Of his standing you are probably somewhat acquainted. He was Kinau's secretary. He is an almost invaluable assistant as we can trust the children with him and feel that our instructions will be complied with. There were none present at the General Meeting, this year, that did not give us their warm sympathy and prayers. We have now a writing from the king and Kekauluohi in which they commit the children to us and requiring parents and servants to furnish us with what is requisite for the support of the school.<sup>1</sup>

<sup>1</sup> The above gives evidence of the most remarkable confidence of the king and the highest chiefs in the benevolence and faithfulness of this missionary family. Such a tribute of faith in their fellow men is very seldom won from such a people and speaks volumes for the Christian character and winsome tact of these rare missionaries.

## XVIII

### JOURNAL AND LETTERS, 1840-1842

**F**ROM letter by H. O. Knapp, Honolulu, February 4, 1840:

Mr. Cooke having been appointed teacher for the children of the chiefs I commenced teaching, immediately after General Meeting, the school that he had previously taught. The school was small at first, compared with the number of children that ought to attend. It now numbers from seventy to eighty regular attendants, exclusive of a number whom I have selected from among them and brought into a separate school for myself, leaving the former to be taught principally by two native teachers, whom I employed to assist me. I have a select school of boys, of from twenty to twenty-five. It is increasing both in numbers and in interest. Some of them are those who formerly belonged to Mr. Cooke's select school. Mrs. Knapp has also a select school of from thirty-five to forty females. For the first term she had two schools per day averaging about twenty-five scholars.

*July 27, 1840.* Rev. William Richards writes from Lahaina: I think that the merchants generally are beginning to feel that they are indebted in no small degree to the influence of the mission, procuring for them that perfect security and patronage, and their facilities for doing business which have with but very few exceptions commanded for the government the respect of visitors from all nations. It is a common saying among the business men here: "We shall all regret the day that the

influence of the American Missionaries is destroyed or materially diminished."

*From letter by Rev. Lowell Smith, Honolulu, January 3, 1840:*

On the 27th of last August we dedicated our new meeting house to the worship of the living God. It is a very pretty building, one hundred and twenty-five feet by sixty feet, has sixteen glass windows and eight large panel doors, is ceiled over head and will accommodate two thousand people and is well filled on the Sabbath. The building has cost about \$2000, the most of which has been raised by this church and congregation. They are, at present, in debt only one hundred dollars towards it. It is very easy speaking in this house, compared with the old school house and shed where I have preached hundreds of times during the months of religious excitement.

*From letter, in behalf of the Mission, by J. S. Green, B. W. Parker, and S. Dibble, Honolulu, June 1, 1840:*

Rev. Charles McDonald, missionary teacher at Lahaina, on Maui, who had long been in declining health, was removed by death, September 7th, leaving an afflicted widow and two orphan children. We should do violence to our feelings did we not say that in the death of Mr. McDonald the mission has sustained a severe loss. Though he was cut down in the morning of his days, though the term of his missionary life was short, being less than two and a half years, and though, on account of ill health, he was able to perform a comparatively small amount of missionary labor, yet he did what he could and gave promise of enlarged usefulness.

Soon after our last General Meeting Mrs. Angeline L. Tenny Castle began to decline and though the best medical attention has been bestowed disease is not arrested. Though not entirely confined to her couch, she has no expectation of recovery. Her house she is setting in

order. She is calm as the summer's evening and is waiting patiently and joyfully the coming of her Lord.

And now that Hoapili is gone his memory is sweet. Those who saw and conversed with him while he was waiting the summons of death were much affected with his deportment. He seemed well nigh to have shaken off what in health seemed like listlessness. He was wakeful and deeply interested in the prospect of the change which awaited him. His humility was apparently deep. He seemed to be emptied of self, to be lowly in his own eyes. He cast himself with much confidence on Christ. His attachment to the house, the word, and the ordinances of God were marked. He was carried to the house of God only ten days before his death, although he had the dropsy and was unable to sit up long at a time. The word of God and prayer seemed to be his delight and from these he sought solace till he was insensible to everything earthly. As he lay dying he gave a charge concerning his bones, strictly prohibiting wailing on the occasion of his death, and desired that his grave might be a humble one near the sleeping place of Mr. McDonald. We are happy to add that these injunctions were complied with to the letter. We bless God for His grace. His distinguishing mercy to this once dark hearted and polluted chieftain. Surely may we say of the Gospel of Christ, "It is the wisdom of God unto salvation to every one that believeth."

We believe that in the midst of trials and temptations the church has been making advances. Many of its members are growing in knowledge and are becoming rooted and grounded in truth. Every year's experience convinces us more and more that the Lord has a true people to serve him in these islands and that this number is increasing from year to year, and we have abundant encouragement to labor and pray that Zion here may advance and increase till she shall appear in all her beauty and comeliness. The Holy Spirit has visited some of our churches the past year in a special manner, though not

in so powerful a manner as two years since. One new church has been organized the past year at Nawilwili on Kauai and Dr. Lafon installed pastor, making in all nineteen churches in these islands, connected with the Board.

Although Mr. Bailey was added to the number of teachers and Mr. Clark restored in the autumn of last year, the Seminary at Lahainaluna has not yet recovered from the effects of neglect. At the close of the year there were fifty pupils in the Seminary. Of these fourteen have finished their regular course. Mr. Dibble having returned, will resume his labors in the Seminary. Another class is about to enter and we cherish the hope that the labors of former years will be resumed and carried forward with efficiency and success.

The female Seminary at Wailuku, Maui, is in a prosperous condition. There are connected with it fifty-four pupils.

The Boarding School for Boys at Hilo, under the care of Mr. and Mrs. Lyman, numbered at the close of the year fifty-five pupils. Of these twenty-five are members of the church. Twenty from this school are now desirous of entering the Seminary at Lahainaluna. The boys have made commendable progress in their studies, are industrious, wakeful, and desirous of making further improvement. We cherish great hope of the school. It is proper to remark that the pupils are from the Island of Hawaii with a single exception. At Waialua, Oahu, Mr. Locke has commenced a self-supporting and manual labor school, and though it is in the incipient stages, something has been done and we hope that success may crown his efforts.

A ground of hope for the nation is the influence of Mr. Richards as the instructor of the king and chiefs. A new code of laws has been framed and they are now being carried into execution. These are an improvement on their former laws, if immemorial custom and usage can be called law. We earnestly pray that our hopes of the ultimate prosperity and happiness of the Hawaiian



nation may not be disappointed. What we can we shall do to save the nation.

### THE EDUCATION OF MISSIONARIES' CHILDREN

This subject came up at an early stage of business and occupied no small share of our attention. The brethren are not entirely agreed on this subject. Some are of the opinion that children can be wholly educated at these islands. They may be retained here till they shall be prepared to enter academies, colleges, or boarding schools, when they will need to go to the fatherland. Others think that our children may be trained at the islands and retained, too, both safely and profitably. They are anxious, therefore, that there should be a central seminary, well endowed and vigorously sustained, where the children of the mission may be congregated and educated. All the brethren are willing that an experiment should be made at Punahou, on Oahu.

We have reluctantly, yet on the whole cheerfully, recommended that Brother and Sister Bingham make a visit to the United States. They go, if God so order it, with our warmest approbation and sympathy. Receive them as beloved and approved laborers in this field of missionary toil, and give them your confidence and aid. The committee to supply Mr. Bingham's pulpit during his absence on his contemplated visit to the United States, have written to Mr. Armstrong requesting him to come from Wailuku, Maui, for that purpose. They have also written to Mr. Bailey to assist in the labors of the station at Wailuku.

*From letter of the Mission of June, 1841:*

We may suppose that many of our children will remain permanently in this their native land and that through their influence good results may yet flow from the school we have resolved to establish. The Lord has graciously sent us instructors to take charge of the school just at the time they were needed, and by the indications

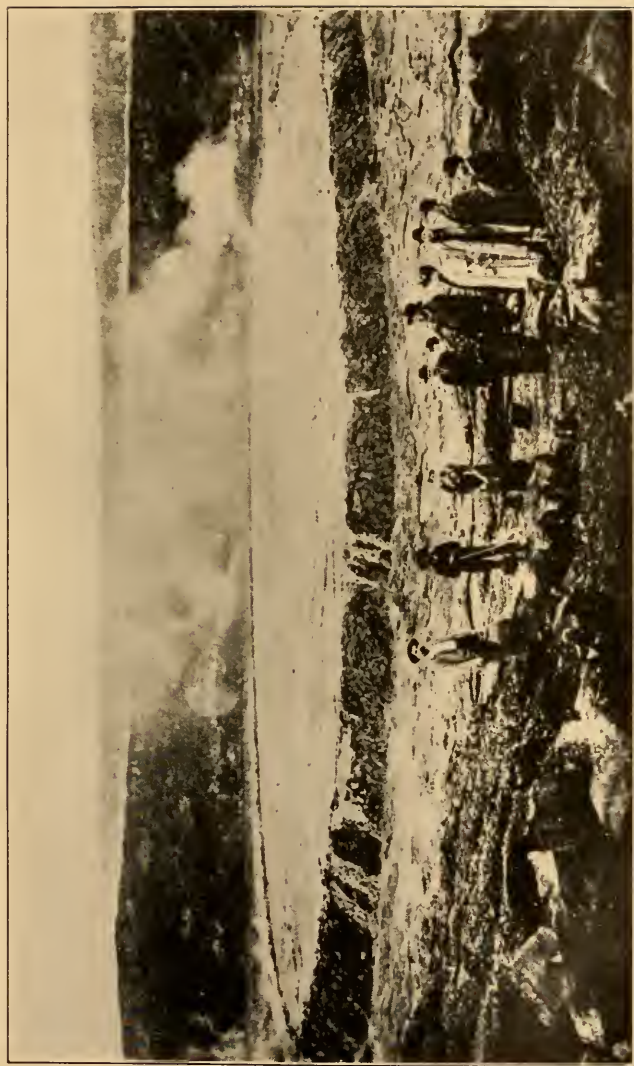


of his providence encourages us to go forward. We have resolved that the school be located at Punahou, a verdant spot of ground a few miles distant from Honolulu, and we have appointed Mr. and Mrs. Dole, aided by Miss M. M. Smith, to take charge of the institution. We hope during the present year to erect the necessary buildings and get the school in full and successful operation.

*Extract from Report, from 1840 to 1841, by G. P. Judd:*

Kapiolani, of whose holy life and estimable character I need not speak, died on the 6th of May under circumstances peculiarly affecting. She came to Honolulu about the 20th of March, by the advice of Dr. Andrews her physician, to be operated on for a cancer of the breast. She bore the operation, which was severe, without manifesting the least symptom of pain. So vivid was her sense of the Divine presence that she seemed to be almost unconscious of what she was suffering. She was ready to die and equally ready to live if that were the will of God. About six weeks after the operation, deeming my attendance no longer necessary, I gave her permission to visit Maui as soon as she could procure a passage. In preparation for leaving she took a long walk in the heat of the day, which brought on a pain in the side. Erysipelas now made its appearance which after two or three days affected the brain and she sunk away into palsy and death.

While at the volcano of Kilauea I narrowly escaped death through the merciful interposition of Providence. Let down by the hands of a native I had descended six or eight feet of the brim of a cooled caldron, twenty-eight feet deep and two hundred feet wide, and crept along under a ledge where I was crouched down on my feet collecting Peles hair, when the falling of a few stones warned me that an eruption was about to take place and the next instant the bottom opened fifty feet from me like an immense bubble eight or ten feet in diameter and



A Lake of Molten Lava, as seen a few years since at the Volcano of Kilauea, Hawaii



with a tremendous noise projected a column of lava to a height far above the bank of the margin of the caldron. The color of this jet was of the most perfect crimson and the heat and glare too great for the eye to look on. I raised myself to an erect posture, turned my face to the wall with my hands upon a projecting ledge above, which I found it impossible to mount without assistance nor could I resume my former position and return the way I came on account of the intense heat. Here I stood perfectly helpless. God heard my prayer. When I had given up all and resigned myself into his hands, Kalama appeared on the bank, put out his hand, seized one of mine which enabled me, by an extraordinary effort, to throw myself out. It seems at the moment of the eruption the whole of the five natives who were with me ran off, but Kalama more bold than the rest bethought himself of me and turned back only just in season for my rescue, for just as he approached the brink the accumulated flood having filled the inequalities of the bottom flowed directly under my feet. As I went over the ledge I felt that I was burnt although, as it proved, but slightly, on each elbow and one wrist. Kalama's face and ear was blistered by the heat radiated from below.

*From letter by P. J. Gulick, Koloa, Kauai, October 3, 1840:*

Having deemed it a duty to send our oldest son, Luther Halsey, to the United States and he having yesterday embarked in the *William Penn*, Captain Bodfish, of Falmouth, it seems necessary that I say a few words to you on that subject. So far as the Captain and officers are concerned the passage is gratuitous. But as they cannot speak for the owners there may be some expense attending his voyage and he will probably need some aid in order to reach my brother William at Forked River, Monmouth County, New Jersey. If he should, you will be duly informed by Brother Tinker, under whose care he goes, and whose family accompanies him. If I could be so

situated as to support myself and family entirely without interrupting my labors as a missionary and at the same time be free to pursue such measures as I might prefer in regard to my children and other affairs of importance, this would be most agreeable to my feelings. Should any imagine that these sentiments are the offspring of a desire to lay up property for my children, I reply: I desire nothing earthly for them except a good education. Above all, I desire that they may all become faithful and devoted missionaries.

*Extracts from Journal of J. P. Gulick, June 28, 1841:*

While conversing with a family in the narrow valley of Lawai, eastward from Koloa, an aged female, having seen me, came from the opposite side of the valley bringing a pig which she begged me to accept. Knowing she was rather indigent I declined receiving it and accompanied her to her hut. I there found that her husband had been a cripple for years and not able to walk. And seldom if ever, have I seen a more destitute hovel, house it could not be called. It was about ten feet long, eight wide, and six high at the peak of the roof. The roof was so flat and so poorly covered with grass and leaves that it seemed but an apology for shelter. A few tattered and half-rotten mats were their bed and was all, save a little grass, which kept them from contact with the earth. Some old calabashes were their only furniture. This poor woman, in her deep poverty with a crippled husband depending chiefly upon her and with scarcely a change of raiment for herself, appears to have offered me the richest present she could possibly make. Her conduct cannot be attributed to a desire to get into the church for she was already a member. Nor is it probable that she was influenced by a hope of receiving a valuable return, for, not knowing distinctly her situation, I had never assisted her in the least. She seemed to me to verify the text: "God hath chosen the poor of this world

rich in faith." I think she came as near to the example of the widow we read of in the Gospel who cast her two mites into the Lord's treasury, as any person I ever knew. Feeling that she had received spiritual benefit through my agency, she appeared to esteem it a small thing that she should deny herself to bestow a temporal favor. On my way home I called to see a blind man now sick and who has often been led by his daughter to my house for religious conversation. When seated beside him he took my hand very affectionately and held it while I conversed with him. He talked with animation. Spoke of himself as a lost sinner. Said his hope was in the Saviour to whom I had pointed him and that there he constantly rested. After I had prayed with him he took my hand again. Said he had thought much of me since I sent him my aloha (which was a few days previous) and that he had been very anxious to see me. When I spoke of going he clasped my hand more firmly, saying: "I hold you fast." Then lifted up his voice and wept like a little child. He seemed to be overjoyed that I had called to converse with him. It was a touching sight to see a venerable, gray-headed man, a great-grandfather, so overcome with joy or gratitude for a favor, as he esteemed it, from a fellow sinner.

*September 12.* The blind man above mentioned and twenty-six others were received to the church and two excommunicated members were restored.

*November 21, 1841.* Have become somewhat acquainted with Mr. Damon and am much pleased with him, both in the pulpit and out of it. Have never before seen such large audiences in the Seamen's Chapel and they seem to listen with interest.

*Extract from letter by Abner Wilcox, Hilo, March 25, 1841:*

The United States Ship *Vincennes*, of the Exploring Squadron, recently visited Hilo. She anchored here the



ninth of December and sailed on the fifth instant, after a stay of about three months. Commodore Wilkes spent several weeks on Mauna Loa in making observations with his pendulum and other instruments, which were carried on to the mountain by natives. I have written you in times past and sometimes when the pulse of the school was so low that it was from a sense of duty rather than otherwise. But now, when it beats more vigorously and hope revives, it affords pleasure to write respecting the schools. I think I may say there has been a very manifest improvement in our schools generally ever since the time when the king and chiefs gave a helping hand by enacting laws for the benefit of education.

*From letter by Mark Ives, Kealakekua, May, 1841:*

Mrs. Ives from severe fatigue was taken sick which resulted in continued fever. For nine weeks she was unable to raise her head in bed. Our little ones were carried to the family of Brother Forbes, which, together with their own, made a family of six children. This, together with the adults and attentions to the sick served much to reduce Sister Forbes' health. Brother Thurston showed his happy face at the commencement of our afflictions and watched with Mrs. Ives two nights in succession. Dr. Andrews was here also as soon as the health of his family would admit and unremittingly gave his days and his nights to the care of the sick. Brother Lyons and wife rendered us their assistance for two weeks.

I have spent my Sabbaths at Kealia about five miles from this place, where our house of worship is located, which holds from five to six hundred. My only means of getting to this place is either to go in a canoe so narrow that I can but just squeeze myself down into it, so that I am subject constantly to be wet with water, or else walk by land over a path composed of huge uneven rocks with bits of sharp pointed lava.

*From letter by Rev. C. Forbes, regarding the Church Building at Kealahakua, Hawaii, July 22, 1841:*

In the first place, every stone had to be carried by the church members on their shoulders about an eighth of a mile to the building. This was gratuitous labor. Our lime had then to be obtained in the following manner: The coral was taken from the sea and as there are no reefs here it was procured at the bottom in from ten to twenty feet of water by diving down, detaching a piece and, if large, ascending to take breath, then descending again with a rope which they made fast and drew up the mass. In this way the canoe was laden and then rowed ashore and the coral piled on the beach. Thus all the limestone was procured. About thirty cubic fathoms in all. It had then to be burned and for this purpose they had to procure more than forty cords of wood, every stick of which was carried from the mountain (from one to two miles) on the shoulders of the church members. After the wood was got and the lime burned it still had to be taken from the beach up to the building, about a quarter of a mile. This was done by the women in calabashes, each one filling her calabash with lime and carrying it on her shoulder to the building, in all about seven hundred barrels of lime. In like manner they carried fully as much sand and about an equal amount of water, making in all about two thousand barrels of sand, lime, and water carried solely by the women in calabashes. This labor of the female church members was entirely gratuitous besides many contributions in other ways. Then the plates, beams, sills, rafters, and posts, which support the work overhead, joists, lath, etc., were still to be got. This fell on the men, of course, and as we had no cattle to drag large sticks (such animals are not owned by any person who is a member of my church), the male church members divided themselves off into companies, according to the size of the stick to be dragged down, and taking with them ropes each company selected their

stick going up to the mountain by daylight. The posts and beams required from forty to sixty men for each stick, generally they got down the stick by dark after much toil over beds of lava and ravines, the distance was from six to ten miles. In this way all our timbers were obtained. Sometimes I went with them myself to encourage them and found that by the time we reached the place where the timbers were, we had performed quite a fatiguing morning journey, besides being benumbed with cold, being thoroughly wet with the dew on the fern and underwood through which we had to make our way.

Messrs. John D. Paris and W. H. Rice and their wives were sent by the officers of the American Board as missionaries to Oregon, by the ship *Gloucester*, round Cape Horn to Honolulu, this being at that date the shortest and safest route from Boston to Oregon then known to the commercial world. Messrs. D. Dole and Elias Bond were fellow passengers with Messrs. Paris and Rice on the *Gloucester*, sent as missionaries to Hawaii.

*From letter by C. Forbes, August 17, 1842:*

Brothers Paris and Rice of the Oregon Mission were led by communications from that Mission to doubt the propriety of proceeding till further light might dawn on their case. Therefore, in accordance with their desire, this mission appointed them both to fields of labor for the time being. Brother Paris was to enter this field and labor for Kau, which is a district almost enclosed by mountains and the sea, and contains over four thousand souls. This was a great relief to us at this station for the church members in Kau were numerous and hundreds were anxious for instructions while we pressed with labors in Kona could only make occasional visits

to Kau and pass through, preaching to the crowds who were eager to hear the word of God. At the time Mr. Paris went there, there were about three hundred church members, besides a large numbr of inquirers. He has now acquired the language so as to preach very intelligently and takes the entire management of the church and labor of that field. The attachment of the natives to him is daily increasing and his influence manifested by the eagerness with which they treasure up his instructions. Thus he labors, not knowing but the first news from the committee will be a decision that he ought to leave that interesting and important field and proceed to Oregon. The question has often occurred to me within two months, is it possible for me to sustain the labors of this station many years? A negative answer is all I can find ground for. I feel the encroachment of debility and should act unwisely to conceal it from either myself or you. There are two courses for you to pursue in reference to your missionaries, particularly in this field. *First*, leave us to sustain a burden that will inevitably sink us prematurely to the grave (for such is the position of affairs here that the work must be done, or soon there will be no use attempting it). The *second* is, furnish immediately the requisite number of laborers to sustain the toil. For this latter (which I know is your desire) there ought at least to be two able men in Kau and one in Kapalilua.

*From letter by J. D. Paris, Honolulu, July 30, 1841:*

I would just remark that this Mission is desirous to have us remain here permanently and if the Board think proper to alter the field of our destination we think, as things are, and are likely to be for some time to come, we would on the whole prefer being connected with this Mission.

*From letter by A. Bishop, Ewa, Oahu, July 8, 1841:*

Since the triumph of the French over the Sandwich Islands Government in July, 1839, the moral aspect of things at the islands has been deepening with gloom. The repeal of the law forbidding the importation of alcohol into the kingdom effected by the French treaty was followed by a large importation and sale of the article by the French Consul and others. The consequence was disastrous. The former quiet town of Honolulu became a scene of riot and noise, and the resort of the vicious. Many members of our church, also, were drawn into the vortex and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations divided, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things had arisen to its height, the king made this island a visit from Maui. The state of things was duly represented to him and supported by Commodore Wilkes, his officers and the American Consul, he published a law prohibiting his subjects the making and using of intoxicating drinks and the evil has, in a good measure, been arrested and order and quiet nearly restored. In the districts out of Honolulu drunkenness has been entirely stopped. But the evil it enacted is still felt in the depravity of mind it produced, and the calamities it brought upon some of our churches.

*From letter by E. W. Clark, Lahainaluna, November 20, 1841:*

Our present number of pupils is one hundred. A class of about thirty left in April after spending four years in the institution, and are now mostly employed as school teachers.



*From letter by A. Thurston, from Kailua, on hearing of the death of his daughter Lucy in America, December 22, 1841:*

Many tears have fallen on reading the account of the deceased loved one. But I have felt no disposition to complain of the allotment of Providence with me or mine. The Lord has done right. Instead, therefore, of complaining I would rather rejoice and praise the Lord, that he gave us such a child and that she was with us seventeen eventful years; that she was carried across the ocean in safety and landed on the shores of our fathers, spent a few days there giving evidence of her Christian discipleship and passed on to her heavenly mansion.

*From letter by A. Thurston, Kailua, May 1, 1843:*

The return of Mrs. Thurston with our two children, Thomas and Mary, all in good health is a matter of devout gratitude to the Father of all our mercies. He has protected them across the mighty waters, and on the evening of the twenty-fourth of October, 1842, they arrived at Kailua.

*From letter by E. Johnson, Waioli, Kauai, February 18, 1841:*

On the death of our aged Governor Kaikioewa the laws that he had framed for the good of the schools were thought by the people to be dead likewise, and the children greatly diminished in all our schools. But I rejoice to say that the king has framed a code of laws for the benefit of the children and youths of his kingdom. The laws are so framed that no child between the ages of four to fourteen can be absent from school, and all between fourteen and eighteen, who desire it, can attend school without being called to the work of the king or head man.



*From letter by L. Lyons, September, 15, 1841:*

I would speak of progress in mental and written arithmetic. There was a time when I could not have been induced to believe that native children could make such proficiency in these branches under native instructors. The advances made during the last year have altogether exceeded my highest expectations.

One scene of peculiar interest I must not pass unnoticed. A company of candidates for the church stood before me, among them were the gray-headed, the totally blind, the deaf and dumb, and the child of ten or twelve years of age. They had been examined together and were baptized together and sat down together at the table of the Lord. Some of the number had travelled six or seven hours, over giddy precipices and deep ravines, to reach the place where the missionary was laboring. But why receive to the church the deaf and dumb man, because from all the evidence that could be gathered from signs and general conduct we regarded him as a Christian. He had forsaken sinful practices, was often found in the attitude of prayer, struggling, apparently, to give vent to his feelings in an audible voice, but poor man! this privilege was not his. Yet, doubtless, his language was intelligible to the ear of God. Whenever there was a religious meeting he was usually present and appeared as devoted and interested as any of the worshippers. Whenever he discovered, what he doubtless considered as sinful and improper conduct in others, he manifested by signs and gestures his displeasure. As he indicated the desire to come into the church, duty seemed to say, open the door and allow the poor man to enter. "For he maketh the deaf to hear and the dumb to speak." "The eyes of the blind shall be opened and the ears of the deaf shall be unstopped, then shall the lame man leap as the hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert?"

A large stone edifice whose extension of stately walls

and two large panel doors and smiling windows, presents an imposing form and whose interior, with the addition of a boarded floor and well arranged seats and neat simple pulpit, furnishes new attractions to the native worshipper. There the long toiling missionary, surrounded with the churchgoing throng, may stand, cast his eye around and, while he contrasts the present with the past, he is constrained to exclaim: "Behold what God has wrought," what the Gospel has accomplished on the spot where once stood the altars and the temples of a bloody idolatry.

*From letter by Dr. Baldwin to Mr. Armstrong, from Lahaina, January 16, 1842:*

Hoapili wahine had but a whispering voice all day. She retained her reason and showed out the genuine disciple of Jesus to the last. When shall her place in Zion be made good? She was at meeting all day last Sabbath and again on Wednesday—today, in the upper Sanctuary.

*From Report of Mission Seminary at Lahainaluna, May, 1842:*

The whole number now living, who have been members of the Seminary and have graduated, is one hundred and fifty. Of these one hundred and five are usefully employed as teachers. Officers of government thirty-five, a few of these also teach. In other useful employments, seven. Doing nothing or worse, eleven. Of the above, seventy-three are church members in regular standing. Nine are Deacons or Elders. In conclusion, the teachers would say that from past experience they are fully satisfied of two things: First, that the Seminary is among the most important instrumentalities employed by the Mission for the elevation and salvation of the people as a nation and as individuals; and, Second, that it cannot be carried on efficiently without a strong company of patient and self-denying teachers.

## XIX

### JOURNALS AND LETTERS, 1842-1847

**F**ROM letter by A. S. Cooke, Honolulu:

Mrs. Cooke, in June last, 1842, soon after our return from Maui, was taken ill with ophthalmy and, for a time, we were fearful she would lose sight of both her eyes. The right eye was restored in about four weeks, but the left eye had an ulcer which broke and left an opaque substance over the sight rendering it almost blind. The chiefs, parents of the children with us, have appeared to place very implicit confidence in our management, never seeking to alter our plans, nor finding fault with what we do. This was evidenced to us by the manner they treated us while on a visit to Maui in April and May last. It was the season of the king and nobles meeting together to enact laws, and as all would be together it was desirable to have all their children with them. They sent a vessel on purpose for us and we all went, teachers, assistants, and scholars. The vessel was entirely at our control. When we reached Lahaina the Premier and some of the chiefs came out with a double canoe and took us on shore. After reaching the house they prepared a sumptuous breakfast for us in English style; they themselves serving as stewards and waiters, except the king and premier who sat with us. After breakfast they conducted us to a large two-story stone house built and formerly occupied by Hoapili. Here we were to live by ourselves just as we did at our home in Honolulu. I never saw a band of brothers and sisters, especially so large a band, that had so few difficulties among themselves as these children.

*Lahaina, July 18, 1842, Dr. Baldwin writes:*

One of the most signal and unexpected interpositions of Providence has occurred the present year, which led the king and all the high chiefs to join the Temperance Society. That put a new face upon all things around us. It cut off in a day nine-tenths of the power which unprincipled foreigners had before possessed over the king and over the kingdom. I will give you a translation of the pledge signed on that day, April 26, 1842, by thirteen chiefs, by their children, members of Mr. Cooke's school, and, since, by about fifteen hundred of the people of different grades at this place. It is as follows:

"WE, the signers of this Pledge, unite ourselves in a Society for the purpose of putting an end to the use of intoxicating liquors in the Sandwich Islands. Therefore we Pledge ourselves before God and men to forsake entirely the use of all intoxicating drinks. We will neither drink distilled liquors or wine, nor anything that intoxicates. We will not drink in imitation of others, nor to the health of others, nor for pleasure. We will not buy or sell or give to others intoxicating drinks, nor will we do anything opposed to the spirit of this Pledge, but will do all in our power, and which is proper for us to do, to put an end to the use of intoxicating drinks among all men."

The officers of the Society, chosen at a subsequent meeting, were:

KAMEHAMEHA III (the King)	President
D. BALDWIN	Secretary
PAKI	} Executive Committee
JOHN YOUNG	
JOANE II	
D. MALO	
A. MOKU	

*From letter by W. P. Alexander, Kauai, September 8, 1842:*

I was surprised to find no allusion in your letter to our school at Punahou for our children, a school in whose prosperity I feel the deepest interest, for without it the attention which many of us must bestow on our rising families must materially cripple our missionary labors. I hope the Board will aid us in cherishing that institution that it may become a blessing to our children, and a joy to our hearts.

*From letter by A. B. Smith, Waialua, October 11, 1842:*

In the providence of God this station has been our place of residence for four months past, and it devolves on me at this time to communicate to you the sad intelligence that one of our number at this station is no more in the land of the living. Yesterday we committed to the silent grave the remains of our beloved sister, Mrs. Locke. Her labors here are finished and she has gone to receive her reward on high.

*From letter written on behalf of the Mission by A. Bishop, B. W. Parker, and R. Armstrong, Honolulu, June 1, 1842:*

To us all the idea of such a measure as the return to the fatherland is always a dernier resort, and more painful than was the pang of bidding adieu to country and kindred. But we see no other course which in certain cases can be substituted for return to our native land. During the past year there have been three deaths among the children of the Mission. On the 15th of November last, Henry, the only son and eldest child of Mr. Locke at Waialua, was drowned in the river in front of his house. He was not missed for some time and when found the spark of life had fled. On the 30th of April the



infant son and only child of Mr. and Mrs. Lowell Smith was removed by dysentery now prevalent among children. And within these few days now passed, the infant daughter of Dr. Andrews was seized with the same disorder and expired in the arms of its afflicted parents.

The merchants of these islands are receiving monthly advices from their American correspondents through New York, Vera Cruz, and Mazatlan, which enables them to obtain answers to their letters in the space of a few months, while it takes us a year and a half or two years from the time of our General Meetings in May to get returns respecting our most important transactions. Since our last Annual Meeting Mr. Lorrin Andrews of the Seminary and Dr. Judd have left the service of the Board though the latter engaged to act as physician to the mission families for a season. Mr. Green also announces to the mission that he has forwarded a request for dismissal from his services to the Board and expects his connection with us will be dissolved in the course of the present year. These changes taking place have embarrassed our operations and leaves our prospects in uncertainty. The renewed prostrations of health in the instances of Messrs. Clark and Dibble and the retirement of Mr. Andrews from the post he has so long occupied has thrown the Seminary into a state bordering upon suspension: an event which would inevitably have taken place, if we had not succeeded in obtaining a suitable man to remove to that institution. Mr. Emerson, of Waialua, though at the sacrifice of much feeling on his part, has cheerfully yielded to the invitation of the mission to remove to the Seminary. This arrangement will enable the business of the institution to move on, but will need a secular man to be placed there as soon as one can be obtained as none of our present number can be spared for that purpose. The subject of the circular for raising up a native ministry has been before us and meets with a response from all our hearts. It revives a hope which we have long cherished as the means of



perpetuating the institution of religion, of which we are now laying the foundations. Had we, at this moment, fifty well trained and pious men ready to send forth as ministers of the Gospel there would be ample room for their labors in places more or less remote from our several stations where missionary posts are impracticable. We have long felt, likewise, that a native ministry must sooner or later take the place of foreign missionaries and be supported by the people, whenever the means of a foreign support to us shall be withdrawn. Therefore it was resolved that while suitable native candidates for the Gospel Ministry are so few, and those most promising in our churches are imperiously needed on their prospective islands, it be recommended to the brethren of each island to confer together on this subject and to enter upon the work as individuals, or designate one of their number to devote such a portion of his time as he and they might deem proper to a class in theology and, also, to make all such arrangements as may be necessary to carry this suggestion into effect.

*From letter by G. P. Judd, Honolulu, June 11, 1842:*

On the 19th of last April, or thereabouts, I wrote you as I was about to visit Lahaina at the request of the king. On my arrival there I found that the minds of the chiefs were prepared to press upon me the importance of my engaging at once in their service and in order to my becoming more familiar with the details of their business it was necessary for me to attend the daily sessions of their legislature. This, of course, involved me in their affairs more than is consistent for a Missionary of the Board, and by the advice of Mr. Richards I accepted two appointments without consulting with the brethren.

The following letter from Mr. Richards was written while he and the chief Haalilio were on a mission to America and Europe seeking from the leading powers

recognition of the independence of Hawaii, then the smallest nation on earth:

*East Hampton, Massachusetts, January 7, 1843.*

I arrived here on Wednesday night having spent one day with my daughter in Brooklyn. The other four of my children are with me here. These few days will be numbered among the happiest of my life. I now know that there is a joy, even this side of heaven, which far exceeds anticipation and even the highest powers of conception. I hope to be profited during my whole life by this meeting. God has been better to me than all my hopes. I will praise Him for the past and my heart shall trust in Him for time to come.

*From letter by William Richards, London, April 3, 1843:*

We addressed Lord Aberdeen an official letter, setting forth the reasons for our request, similar to the letter addressed to Daniel Webster. We then went to Paris, taking letters from the best sources to Mr. Guisot. We obtained easy access to him and laid before him a memorandum of the object of our Embassy, viz.: Nullification of treaties, reasons briefly stated; Acknowledgment of Independence; Formation of a New Treaty and removal of present Consul. He at once declared positively and strongly that Brandy should no longer be forced upon us and that our Independence should be acknowledged. He said the other points he would consider, and on our return from London he would give us an opportunity to confirm our statement and throw light on the subject and would endeavor to do that which is right in the case. We returned much encouraged, feeling that God prospered us. The news of the taking of Tahiti, reached Paris the same day we did, and had a very great tendency to forward our object. We returned to London, having spent only four days in Paris. We lost no time in communicating to Lord Aberdeen the result

of our visit to France, and day before yesterday we received his answer announcing the determination of the British Government to acknowledge the Independence of the Islands. We have also visited Belgium, and have had an interview with King Leopold, and he will follow the rest. You will not fail to discover the hand of God in all these movements, they are not the movements of men. They look to me like the crowning acts of that Divine benevolence which has been performing such a series of wonders for the salvation of Hawaii. Sir George Simpson has been of invaluable benefit to us. No zeal, or diligence, or disinterestedness could have excelled that which he has manifested for the last six weeks. He has secured my gratitude and my affection and is worthy of the everlasting gratitude of Hawaii.

*From letter by W. P. Alexander, Honolulu, January 19, 1843:*

When visiting at Waialua I was much interested in the school and plantation of Mr. Locke. The order and system with which everything is managed remind one of a neat New England farm. The boys surpass all Hawaiians I have seen in order and industry. Every one knows his place and works as though his task was a pleasure. I also met them several times in the school room and was pleased to find they had made so much progress in their studies. I think the boys are receiving that moral, intellectual, and physical culture adapted to fit them for eminent usefulness in the nation.

*From letter by J. W. Smith, Koloa, April 6, 1843:*

You have doubtless heard through Mr. Chamberlain of our safe arrival at Honolulu on the 22d of September, one hundred and forty-two days after leaving Boston. On the 4th of November I came to this place accompanied with Mrs. Smith, the brethren having appointed me to this station at their last General Meeting. We

took possession of the house formerly occupied by Dr. Lafon and felt truly thankful that we had not, as many of our brethren have had, the care and perplexity of building a house to live in before we could be comfortable. Indeed, when we look upon the period which has elapsed since we left our native land, we feel that the Lord hath been with us and that mercy and goodness have followed us continually. Since I arrived at this place I have been employed in administering to the sick and in studying the Hawaiian language and, recently, I have spent a part of my time in visiting the native schools. My first impression in relation to matters and things at the islands were very pleasant. Honolulu presents an appearance of civilization much beyond my expectations. The brethren of the mission live in circumstances of comparative comfort, though most of them look rather pale and feeble, many of the ladies of the mission are invalids. The results of missionary labor are most conspicuous on the Sabbath. I think no Christian could enter the great church at Honolulu on the Sabbath and see so large a congregation, once heathen, now devoutly worshipping the Lord of Hosts, and not be deeply affected at the sight.

*From letter by E. Bond, Kohala, March 16, 1843:*

We have been trying to labor as God has given us strength and He in many ways has blessed us with good health and spirits from the first. Since the first commencement of my labors here I have made it a point to visit every part of the field at least four times a year, in each tour meeting with the church members and all others disposed to attend the meetings in their respective neighborhoods held in the school houses, thirty-three in number. Seven or eight days is the amount of time necessary to accomplish a complete tour of the field; and I need hardly say, after all you have heard of the traveling in these islands, that the labor of performing these tours is exceedingly fatiguing to the flesh, and hardly less so to the spirit, in consequence of the great amount

and variety of instruction to be given to the thousands the missionary meets in his progress. I ought to have spoken of the monthly contributions of this church to benevolent objects. The amount for the past mission year has been about \$230. My own school for teachers, commenced in November, 1841, has continued through the year, on Wednesday and Saturday of each week, with some considerable benefit, I trust, to the cause of education among us. A boarding school for boys was commenced in September last. Its object is twofold: first, to prepare boys for the school at Hilo and, second, to prepare some teachers for our own immediate wants. This school is held five days per week, two sessions per day, except Wednesday. I have admitted fourteen of the best boys, the most promising I could find in the field, all of whom remain continually under my immediate care and inspection. During the past year at least twenty-three substantial stone school houses have either been completed, or are now in progress of erection, instead of the ordinary grass houses, so soon destroyed by the children. Our situation is still very pleasant to us. We have no spot on the wide earth for which we would willingly exchange it, unless called to do so by the providence of God.

*From letter by J. D. Paris, Kau, April 28, 1843:*

On one of my last tours an old man, whose name is Lazarus, who looks as if he could not walk a mile, followed me through the whole length of Kau, travelling not less than one hundred and twenty miles. I endeavored to persuade him to return home after he had gone a short distance, but he replied with great earnestness that the "lamp of life was almost out, his eyes were almost blind, his ears almost deaf, and his feet would not carry him much longer to the house of God, and he wished to hear the blessed Gospel as often as he could before he died."



*From letter written in behalf of the Mission by A. Thurston, T. Coan, and D. Dole, Honolulu, May 30, 1843.*

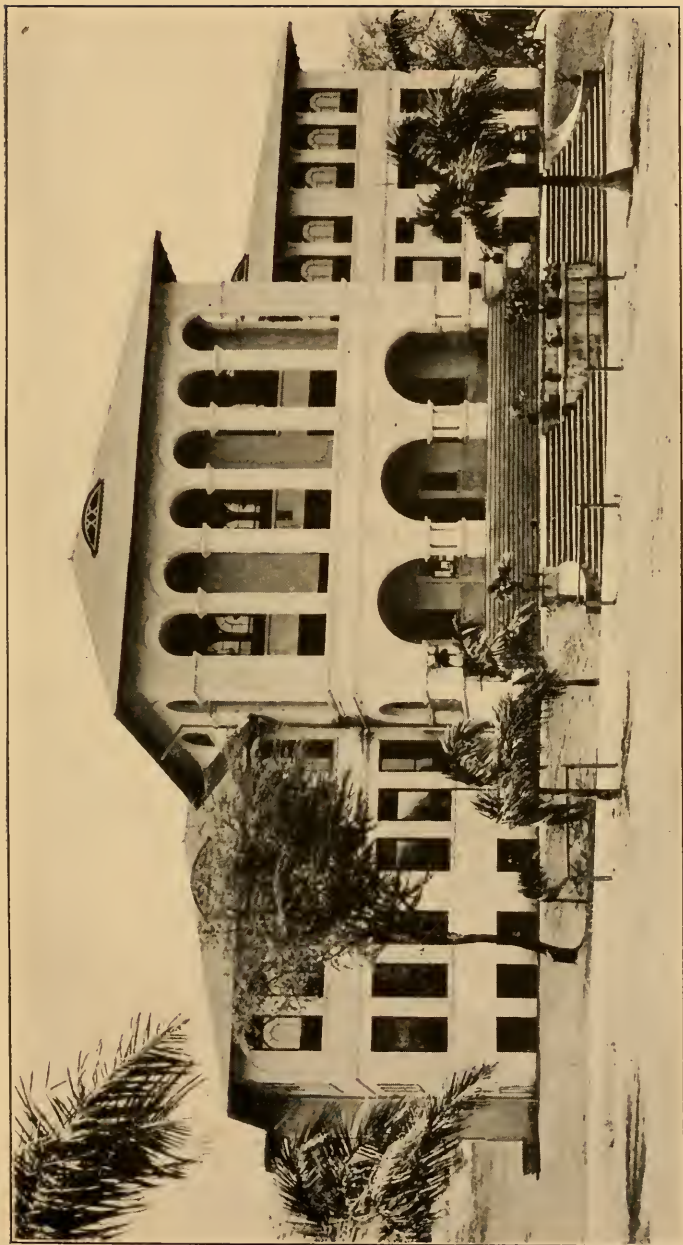
Mr. Clark, on account of enfeebled health, has requested that his connection with the Seminary might cease and he has accordingly been located at Wailuku, as pastor of the church formerly under the care of Mr. Armstrong. To fill the vacancy made by his removal, Mr. Alexander has been located at Lahainaluna. Mr. Dibble, on account of ill health, is compelled to reside one mile distant from the Seminary. He cannot be expected to do as much for the institution in the time to come as he has done. The school at Punahou, for the children of missionaries, went into operation July 11, 1842. About thirty children have attended the school and of these sixteen have been boarders. Temperance. This good cause has been gaining ground among the people during the past year. Most of those who have united with our temperance societies stand firm to their pledge, and a healthful public sentiment has been strengthened on this subject. The king still remains true and firm to his principles of total abstinence and he has recently emptied into the sea about one hundred and twenty gallons of ardent spirits, which had lain untouched in his store house from the time he first signed the total abstinence pledge.

*From letter by Levi Chamberlain, Honolulu, February 21, 1843:*

It has, for about a week, been a season of excitement to the inhabitants of Honolulu, both natives and foreigners. The *Carrysfort*, an English ship-of-war, commanded by Lord George Paulet, arrived on the tenth instant, was immediately visited by Mr. Alexander Simpson, a person left in charge of the affairs of the British Consulate by Mr. Charlton, who had departed secretly for England, and whom the government, from his known hostility,



had refused to acknowledge as acting consul. Mr. Simpson had certain complaints to make to the commander, one of which was that the Sandwich Islands Government had refused him an acknowledgment, and another, that property belonging to Mr. Charlton, the Consul, now absent, had been laid under attachment for debt by a decision of Court, in opposition to the protest of Mrs. Charlton, his wife, who was on the premises. The King, who was at Maui, was sent for and, almost immediately on his arrival at Honolulu, was summoned to a private interview with his Lordship, to appear without his interpreter (Dr. Judd). This the king declined to grant, but assured His Lordship that he would wait upon him at an early period attended by his interpreter. The reply to this communication was attended with demands, the non-compliance with which was threatened with special hostilities and an attack upon the place from the guns of the ship in less than twenty-four hours. If an affirmative answer were not given by four o'clock of the next day the firing would commence. This communication was sent to the government on the evening of the seventeenth. Early in the morning of the next day an English Brig was towed out of the harbor and anchored in the roads and the English families in the place instructed to take refuge on board of her while, at the same time, the Frigate was moored with her broadside placed toward the fort and everything put in readiness for an attack in case the demands were not complied with. Not a doubt was entertained of the resolute purpose of the English Commander to put the threat into execution, backed up as he was by the exasperated Simpson. Much alarm was experienced by the residents and some removed their money and valuable papers to a place of safety and began packing up their effects. Captain Long of the United States Sloop of War, *Boston*, recently arrived in port, offered his ship as an asylum to all Americans who might wish to avail themselves of his protection, and all the commanders of the American whaling ships in port



Pauahi Hall. The Academy of Punahou College



were requested to have their boats in waiting at twelve o'clock. This was the attitude of things abroad while the chiefs were engaged in council within and devising what reply they should make. Their indignation was sufficiently raised to have resisted, but their fears led them to compliance. And they penned an answer of submission, at the same time introducing a protest against the demands to which they had yielded only because the nation's weakness precluded resistance and referred the whole case to the clemency of the Court of Great Britain. The concession seemed to be satisfactory. Monday, two o'clock, salutes were exchanged and the excitement from fears of violence and bloodshed subsided, though great indignation was felt on the part of many Americans. There is much reason to fear the difficulties are not ended, though the apprehension of immediate hostilities is removed.

*March 7.* Important events have transpired since the date occurred which stands at the head of this letter of the nature of which the printed official acts, which I enclose, will sufficiently inform you. Had I time I would gladly go into detail of the transactions which led to the results that are now witnessed. The British flag is hoisted in all the islands and the affairs of the government, in everything which relates to foreigners, are transacted by a Board entitled the British Commissioners for the Government of the Sandwich Islands. Of this Commission Dr. Judd is a member as deputy for the king. What induced the king, you may ask, to cede his kingdom while negotiations were pending at the Court of Great Britain. Having duly commissioned Ambassadors and sent them to England with powers to adjust all difficulties and make treaties, why did not the king stand his ground and hold out until the result of those negotiations were known? This he gladly would have done, but having yielded to the first demands, because it would have been presumptuous to resist, notwithstanding it was done under protest, other demands, more arbitrary and unjust, were

preferred, damages to a very large amount (eighty thousand dollars), which the government had no ability to meet, were brought against them and no alternative seemed left but to make a provisional cession of the islands or to fight. For the latter they had neither the disposition nor the ability and, as the most peaceful measure, they cast themselves upon the magnanimity and clemency of the British Government.

*From letter written from the Sandwich Islands, August, 1843:*

The day on which the Sandwich Islands Government was restored and the national flag again raised will be long remembered in these islands. Admiral Thomas, Commander-in-Chief of H. B. M.'s naval forces in the Pacific Ocean, determined that the event should be attended with special ceremony. Some four hundred marines with their officers from the three English ships of war in port, viz.: *Dublin*, *Carrysfort*, and *Hazard*, were marched out and drawn up in line upon the plain, having several brass pieces in their train, a great concourse of people both native and foreigners assembled and took positions on the sides of a large parallelogram, which had been staked off, a tent for the king and his attendants having been erected on one side, and on the opposite side another for foreign ladies and persons of distinction. Near the king's tent a staff bearing the Sandwich Islands flag furled, was set up, by the side of which the King and Admiral Thomas, in full uniform, attended by appropriate officers, took their stand. At a signal the standard was unfurled and simultaneously with it the field pieces opened the salute, which was followed by the display of other banners and the hoisting of the national flag at the two fortresses and a discharge of a national salute from all the ships of war in port and from the batteries. Various evolutions were performed by the marines and all due honor conferred upon His



Majesty and the flag of his nation. Commodore Kearney and officers from the United States Ship *Constellation* honored the circle with their presence and seemed highly to participate in the joy of the occasion.<sup>1</sup> The American residents and most of the foreign ladies testified by their presence and signals of congratulation that they felt a high degree of interest in the events of the day.

On the return of the king to his residence he was met by the officers of a band of soldiers who had been enlisted into the service of the British Commission and had sworn allegiance to another sovereign. They advanced into his presence and supplicated pardon by kissing the hand of the king and declaring their wish to return to their allegiance. The king very graciously granted their request, signed a writing for their pardon, together with those that had composed their band and dismissed them to return to their duties. At one o'clock the king and chiefs repaired to the stone meeting house to offer public thanks for the singular interposition of Providence in favor of the nation. The king made an earnest address stating that, according to the hope expressed by him when he ceded the islands, "the life of the land" had been restored to him,<sup>2</sup> that now they, the people of his islands, should look to him and his rule over them should be exercised according to the constitution and laws. This address was followed by the interpretation of Admiral Thomas' Declaration, after which John Ii delivered an animated address suited to the joyful occasion. He referred to the gloom which had shrouded the nation and the despondency which had brooded over many minds, that these were now dispelled, that joyful hope had sprung up making every thing around look bright and smiling.

<sup>1</sup> Commodore Kearney was Commander of the American Squadron on the Pacific at this time.

<sup>2</sup> The Hawaiian of this expression of the king was "Ua mau ka ea o ka aina i ka pono"—"The life of the land is perpetuated in righteousness," and this was the national motto while the kingdom continued.



He referred to the auspicious event of the restoration as of the Lord who had been mindful of the nation in its low state and as demanding from all, grateful thanks and praise. He spoke as though the sentiments and feelings of the Psalmist was in his heart when he penned the Twelfth Psalm. "When the Lord turned again the captivity of Zion we were like them that dream," etc. Every arrangement on the part of Admiral Thomas was made with reference to conferring upon the king the honor which was due to him as a sovereign and to wipe away, as it seemed to us, as far as he might be able the reproach which his flag had suffered by the proceeding of Lord Paulet. He was invited to dine on board the Admiral's ship in company with Commodore Kearney of the *Constellation*. The ships were fully decorated with national ensigns and signals and as the king passed the men-of-war in the harbor he was honored with a national salute from each, and with another from the *Dublin*, as he entered on board. The conduct of the king on the occasion was very creditable to him and on all occasions his behavior has been dignified and becoming. We are happy to learn that he has maintained his pledge of total abstinence and in giving and receiving entertainments has not, so far as we know, in the least respect violated it.

*September or October, 1843.* The following letter from Mr. Armstrong must have been about this date:

The restoration has given an impulse to everything and inspired the friends of the nation with new courage. The reign of Lord George Paulet was short and full of evil, and blessed be God that it has been brought to a speedy end. The king continued to adhere to his teetotal principles and the other chiefs without exception, I believe, follow his example. The common people generally have enlisted under the same banner, so that among natives we have quietness and order throughout the land.

*From letter by Lowell Smith, Honolulu, November 25, 1843:*

The thirty-first of July is a day long to be remembered with joy by the king, chiefs, people, and friends of this nation. The public manner in which Admiral Thomas rebuked Captain Lord George Paulet on this occasion is worthy of note. He was the first one called upon to salute the king on its restoration and he fired no less than three national salutes that very day, and the Admiral kept him saluting and paying obeisance to the king for two or three weeks, whenever His Majesty had occasion to pass through the harbor to and from ships of war. Sometimes instead of firing twenty-one guns he would man his yards and order his band of music to play "God Save the King."

*From letter by A. Bishop, Ewa, September 15, 1843:*

Since the restoration of the islands to their rightful sovereign, things have again reverted to their former regularity and the excesses consequent upon the prostration of law have been restrained. A few months since we feared the worst for the interests of this little kingdom, everything appeared to be getting worse and retrograding. The laws regulating morals were prostrate and righteousness was trodden down in the streets by multitudes. But God only intended to chastise us and not to cast us off. The same power that deprived the kingdom of its independence has also freely restored it and on a more friendly footing with foreign powers than before.

My labors on the revision and carrying through the press a new edition of the Scriptures, are just completed. Most of my time, not devoted to preaching and pastoral cares, has been spent upon this work. It is possible that these labors have now come to a final close, but I have not been weary of the work. On the contrary, it has been to me inexpressibly delightful.

*From letter by C. Forbes, September 18, 1843:*

Everything hangs on the missionary. If he flag, all flag, he must sustain his Sabbath Schools and, in effect, the day schools, too. He must provide and train his own singing and lead mostly in all devotional exercises. He must teach and lead his deacons, he must keep alive the spirit of benevolence, nay, create it. He must look after those who halt and are ready to fall. Our labors are necessarily incessant.

*From letter by E. W. Clark, Wailuku, November 1, 1843:*

Providence so ordered events that Mr. Alexander felt it necessary to seek a drier climate on account of Mrs. Alexander's health. He came to Lahainaluna and spent a few weeks and consented, after a little time, to become permanently connected with the Seminary. This opened the way for me to leave the institution, which I had been very reluctant to do while it was in so feeble a state, and in June I removed with my family to Wailuku.

Bartimeus, whose former name was Puaaiki, has often been mentioned in the journals of the mission. He was among its earliest and richest fruits. He was a poor blind man, when the light of the Gospel first beamed upon his darkened mind, though he afterwards partially recovered his sight. By much perseverance he learned to read, but owing to the great dimness of his sight this acquisition was of little use to him. It was almost entirely through the sense of hearing that he treasured up in memory nearly the whole of the word of God. He seemed to have a remarkable gift of memory, as in some measure a substitute for the sense of seeing. Although more than thirty years old before he knew that such a book as the Bible existed, he was, before he died, more familiar with its contents and had more Scripture treasured up in his memory than any other person I ever knew. He commenced storing his memory with the word of God long

before the Bible, as a whole, was translated into his native tongue. A text from which he ever heard a missionary preach seldom escaped him. We could repeat it many years after with the chapter and verse and oftentimes a large part of the discourse. After portions of Scripture began to be published in his own language, he would get his wife and others to read to him. In this way he secured the precious treasure as fast as it was published in a language which he understood. And so accurate was his memory that he would sometimes quote, in his address to the people, from different editions of the New Testament as changes were made in the translation from time to time. He would first tell how the passage stood in the old, then in the new edition, so that those who had the different editions might recognize the passage.

I was never before so deeply impressed with the extent and accuracy of his knowledge of the Scriptures as I was a few months ago while attending a protracted meeting in this place. Bartimeus was called on, with only a few hours' notice, to preach at an evening meeting. His mind was strangely excited in view of the impenitent and the overwhelming destruction of the wicked. He selected for his text a passage in Jeremiah iv:13. "Behold he shall come up as clouds, and his chariots shall be as a whirlwind." In hearing this discourse I was forcibly struck with the remark of the Apostle, "Knowing the terror of the Lord, we persuade men." The final overthrow and destruction of the wicked was the subject of discourse. He exhibited the terror of the Lord with great energy and pathos, interspersing his remarks with a great number of quotations from the Scriptures, always naming the chapter and verse. He referred to a large number of passages in which the same image—the image of a whirlwind is introduced as an object of terror. We were all surprised to find that this terrible image is so often used in the Bible; and how this poor blind man, on the spur of the moment, never having used a Concordance or

a reference Bible in his life, could refer to so many pertinent passages, was quite a mystery to us. His discourse was original and deeply impressive. He secured the individual attention of the audience for forty or fifty minutes, although owing to his extreme modesty he occupied the floor of the house instead of the pulpit. "You have heard," he says, "of the cars propelled by steam in America, with what speed they go, and how they overwhelm all before them, thus will the wicked be overwhelmed by the chariots of Jehovah."

This is only one specimen of his address. They always exhibit feeling and often a high degree of eloquence. His text on this occasion was entirely his own. He never had known it used as a text by a missionary. A remarkable memory was not the only thing for which Bartimeus was distinguished. What was more than all, his heart was ardently devoted to the cause of the Saviour. He seemed to carry about with him wherever he went the same warm heart and devout spirit. Although greatly respected and much noticed both by missionaries and his own countrymen, he always had a low opinion of himself. He was far from trusting to his own works, although remarkably consistent in his deportment and active in his Master's service. When near his last end I asked him how he felt in view of death. He replied with much feeling, "I fear I am not prepared, my sins are very great." I referred him to Jesus the Friend of sinners. He replied, yes, there was his only hope. He soon became insensible and after a few hours ceased to breathe. "Blessed are the dead who die in the Lord."

*From letter by R. Armstrong, Honolulu, October, 1843:*

I wish to say something about our dear departed brother and fellow laborer, Bartimeus. A mighty man in Israel has fallen, one whose praise is in all our churches, one who has long borne with us the burden and heat of the day, standing in the thickest of the battle wielding



the sword of the Spirit with a dexterity, intrepidity and success unsurpassed by any of his countrymen. In a knowledge of the Scriptures, in his own tongue, Bartimeus though blind and unable to read had no equal on the islands and for skill in dividing the word of truth so as to give each a portion and leave none to escape, he was unsurpassed. He was my helper in the Gospel for five years and I had an opportunity to know him well. His efforts in public speaking were not all equally good, but at times I have heard him when it seemed to me that nothing short of the direct influence of the Spirit of God on his mind, could enable him to speak the word with such distinctness and power. I have no doubt but that he was the instrument for hundreds of conversions, besides doing a great deal for the advancement of the church in holiness. His piety was simply childlike and ardent. The secret of his power as a public speaker lay in the strength and ardor of his pious feeling, but he was endowed by his Maker with a memory of the first order and a clear discriminating judgment. He was peculiarly eloquent when he spoke on the great theme of redemption by Jesus Christ. How often has my heart melted while hearing him speak of a Saviour's dying love, and I have often thought while hearing him of the Saviour's promise: "He that believeth in me, out of his belly shall flow rivers of living water." But the dear man is no more with us, God has taken him and our hearts are afflicted, not for his sake, but for our own and for Zion's sake. I know of no man on earth whom I loved more than this same little dwarfish, blind, Christian, Sandwich Islander, God grant that his mantle may fall on hundreds of his brethren who are yet here in the church militant.

*From letter by William H. Rice, Hana, Maui,  
December 12, 1843:*

It is now little more than two and a half years since we first landed at these islands, and two and a fourth



since we came to this station with the Rev. Mr. Conde and family. The first year that we were on the ground, of course, was mostly spent in acquiring the language. I, however, commenced immediately on our arrival at this station to take charge of a Sabbath School of native children, and a Bible Class of adults, in preparation for which exercises I spent some time each day during the week. After being about four months at Hana I commenced a school for the benefit of the native school teachers connected with Hana station, between fifty and sixty in number. This school with a few modifications and interruptions has been in successful operation ever since.

*From letter by E. Bond, Kohala, April 8, 1844:*

Our meeting house; our people can get timber, prepare the ground, and thatch the building, but money they cannot get in any possible way I have been able to devise. After waiting, therefore, already until the cause of Christ has suffered much for lack of a house, I proposed recently to make an effort myself and raise the funds with which to pay some carpenter for framing the house. It will take about six hundred dollars to pay some foreigner for this job and we are now endeavoring to find some suitable man to whom we can commit the work. Meanwhile, with God's blessing, I hope to raise the needed funds. Perhaps I ought to say a word in relation to the little Boarding School for Boys under my immediate care. It has now been in operation nearly two years and forms a very agreeable and hopeful portion of my labors for the people, though not without its proportion of anxieties and care. The number of pupils is still limited to fourteen for lack of time to care for more. To these I devote all the time I am able, and hire a graduate of the Mission Seminary to do all that I am not able to accomplish. He remains in school all the time during school hours.

*From letter by Titus Coan, Hilo, May 3, 1844:*

General peace and prosperity have attended this church during the year. No special defection has occurred among this flock and the march of truth and of righteousness has been onward. The Holy Spirit has descended on many parts of this extended field. Saints have been quickened to watch, and pray, and work, and not a few sinners have, as we trust, been turned to the Lord. Temptations have assailed this flock, trials have beset us, dangers like dark clouds have thickened and thundered, but Jehovah still reigns, and the upper surface of these clouds is gilded with everlasting sunshine. Through the grace of God I have been able to accomplish eight tours in the last ten months, viz.: four through Puna, and four through the distant parts of Hilo. These tours usually occupy from eight to twenty days each. They are always arduous and in Hilo they are often perilous from the raging rivers which have swept many a traveller into the shoreless ocean of eternity. Some of my recent efforts in crossing streams have been attended with fearful peril and I have often thought it probable that mine will be a watery grave. It is but a few days since a strong and robust foreigner was swept down by one of these rivers and would have been carried suddenly out of time, but for some powerful and expert natives who saved him just as he was about to be precipitated down a fearful precipice. Two or three natives have been not long since drowned in attempting to cross these streams, and others have effected hairbreadth escapes. A little grassy hillock on the bank of one of these streams marks the lonely dust of a foreigner who was carried down a cataract of one hundred feet in an attempt to cross the river. Nearly thirty of these streams are to be passed and repassed in making the tour of Hilo. I have now under my care about thirty organized congregations of from fifty to one hundred souls, each assembling in their respective places of worship with which they are

provided, from Sabbath to Sabbath, throughout the entire length and breadth of my field of labor. The Female Boarding School under the care of Mrs. Coan has been greatly blessed during the past year. Perhaps it has never enjoyed a year of greater vigor and prosperity than the one just closed. Health and cheerfulness have bloomed on every cheek and joy beats in every heart. Not a look of sadness has been seen or a word of discontent uttered. On account of the great numbers who have plead for admittance into the school, Mrs. Coan has been induced to exceed her fixed complement by six, so that her number has been twenty-six instead of twenty the past year.

*From Mission Report by S. Dibble, Honolulu, June 15, 1844:*

The providence of God, which has been very remarkable in the whole history of this nation has been no less so the past year than at any former period. God has done great things for us. If it had not been the Lord who was on our side, then the enemy had swallowed us up quick. The restoration of the islands to their rightful ruler, the recognition of his sovereignty and independence by some of the great powers of the earth, a mutual pledge from those powers not to do anything to impair his sovereignty, the vigor and justice now manifest in the execution of the laws of the land and the consequent peace and order that prevail, together with the increase of wealth, progress in civilization and disposition to good works, constitute a tide of prosperity almost unexampled, especially if viewed in contrast with the depressed and subjugated condition of the government when we last met, and the confusion, perplexities, discouragements, and rampant evils which then prevailed. Surely we have occasion for the warmest emotions of praise and thanksgiving.



Rainbow Falls, Hilo, Hawaii



*From letter by Daniel Dole, Punahou, July 1, 1844:*

When I wrote in October last to inform you of the departure of Brother Locke I little thought that my next communication would notify you of the death of my dear wife, but so it is. She went to her rest on the twenty-seventh of April, leaving an infant four days old.

The following letter from Mr. Emerson, Lahaina-luna, announces the death of Mr. Dibble:

*January 22, 1845.* I write this evening mainly to communicate to you the mournful intelligence that Brother Dibble is no longer with us. Last evening he took tea with his family and in the evening sat up some time and enjoyed several hymns that his wife sung to him. At about eleven our families began to gather around him, he gave us all his hand with much calmness, but could not speak so as to be understood, except a very few words in which he signified his cheerfulness to depart and be with Christ. He gradually sank away till at three o'clock this morning he died perfectly easy. So gradual was the decline that we did not know the minute when he ceased to breathe. The chamber of death did not appear gloomy to us, it seemed more like the gate of heaven.

*From Mr. Bond, July 7, 1847:*

The meeting house at the station has been improved and is a source of great comfort to us all, as well as a great blessing to the cause of the Redeemer in this district. It is a frame building, eighty feet by forty feet, with a veranda on all sides. The sides are thatched or rather wattled with the *ki* leaves and the roof thatched with cane leaves. It has twelve large windows and is entered by four doors, two on each side, is well floored with boards and filled with about one hundred and thirty settees manufactured by those who occupy them. From the time we were able to occupy it our congregation



steadily increased until they filled the house regularly. Our usual Sabbath congregations at present are measured by the capacity of the building. The seats will accommodate nine hundred individuals and the three aisles five hundred more at least, sitting closely as Hawaiians are accustomed to do. My own select school of boys has been sustained as usual. During the period since I wrote I have entered nine at Hilo and received ten of the most promising pupils of the public schools. Twenty boys have been connected with the school in the time referred to. Six years ago the twenty-sixth of June we landed at this station. I look with astonishment and gratitude to God upon the improved external appearance of our people and the increase of their means of personal comfort. In our congregation then, a shirt or a pair of pants were extremely rare articles of dress; as for vests and jackets or coats, hats, shoes, etc., they were not seen, with an individual exception. *Kapa*<sup>4</sup> was almost the only article of dress worn and in multitudes of cases there was but an apology for even a covering of *Kapa*. Now a *Kapa* is rarely seen in our meeting house. Even in our Sabbath School there is not perhaps a single child without one or more cloth garments.

<sup>4</sup> *Kapa* is the Hawaiian word for clothing and is also the word to designate the Hawaiian paper-like tissue manufactured by the Hawaiians from the bark of the shrubs called *wauki* and *mamaki*, plants resembling the mulberry, whose bark after soaking was pounded out into sheets resembling paper, but stronger and tougher than most paper and very pliable. The manufacture of this paper was woman's work, for which they had hard wood pestles with hard wood boards upon which the bark was spread. The resounding of the beating of *kapa* or *tapa* of the women beside the valley brook is among childhood's memories. A sound no longer heard in all Hawaii as the commerce in cotton, linen, and woolen fabrics has ended forever the manufacture of *kapa*. *Kapa* was used for sheets, and the simple clothing that the people wore.

## XX

### JOURNALS AND LETTERS, 1847-1848

**F**ROM letter by Mr. Armstrong, October 10, 1847:

The king has family worship regularly when the Scriptures are read in course, accompanied with singing and prayer. Our devoted and excellent Brother John Ii usually officiates at this exercise. Probably no other person in the nation exerts a more general, steady, and happy influence on the cause of religion than he. Being among the first converts and having had the best opportunities for acquiring general intelligence and a knowledge of the world the country affords, and having stood firm by the truth through all the changes and trials the nation has passed through, he is regarded as a tried man whose principles cannot be shaken. His wife Sarah, too, is not far behind him in Christian consistency and worth. Their hands and hearts are in every good work. The church members have another important matter on hand and that is to purchase a town clock for the tower of our large church, which will be of immense advantage to the place. It was proposed to the king and chiefs to finish out the steeple, or tower, which will cost \$2300, provided the common people of the congregation would purchase a town clock, this was agreed to and the work is soon to be commenced. You will be pained to hear that our dear Brother Richards lies at the point of death, having had a stroke of apoplexy.

*From letter by E. W. Clark, Wailuku, October 20, 1847:*

I have thought much, for one or two years past, on the manner in which the missionary work, or rather the work

of the Board, is to be brought to a close at the Islands. Some of your last letters have reference mainly to this subject. I fully agree with you that the great work, which the churches of America have yet to do for the Sandwich Islands, must probably be done in the next ten years. But in what way is the work of the American churches to be brought to a close at the Islands? The way which would be most agreeable to the feeling of missionaries and their patrons and which would redound most to the triumph of the Gospel, would be to bring forward native pastors, teachers, etc., and withdraw and leave the work wholly in their hands. This, I understand to be the point to which you would urge us. And permit me to say that I fully concur with you as you will see from former letters, that we should aim to bring forward native pastors and helpers and devolve responsibility upon them as fast and as far as it can be done with prosperity and safety to the cause. I see no better way than to place missionaries here on the same ground as Home Missionaries at the West. Let the Board assist feeble churches so far only as they need assistance, expecting bye and bye that they will be able to get along without help. Missionaries, in this case, must be left as free to look out for their own support as missionaries who go to the West. I am aware there would be dangers and temptations connected with this course but Home Missionaries and other Ministers are exposed to similar dangers. As human nature is the same in missionaries as in other men it would manifestly be economy to throw each one in a measure upon his own resources.

*November 15, 1847.* As the thatched roof of our meeting house has become leaky the people have decided to replace it by a shingle roof. This will cost from \$1000 to \$2000. The contributions for the past year have been devoted mainly to this object. About six hundred dollars in cash have been paid in and considerably more subscribed. A native preacher is sustained, as last year, at Honuaula by contributions from the church. In

August we received a visit from Rev. Mr. Geddie on his way from Nova Scotia to the New Caledonia Islands. He gave our people some account of the origin of his mission, the state of the people in New Caledonia, etc., and they contributed twenty dollars to aid in planting the Gospel in that group of islands. They seem to appreciate the good they have derived from the Gospel and are anxious to impart it to other dark islands in the Pacific. They would have willingly given much more if they had not been burdened with the work of repairing their own house of worship.

*From letter by W. P. Alexander, Lahainaluna, October 27, 1847:*

In looking at the state of things here, I do not see any prospect that the time is near when the Hawaiian churches can be left to themselves. Still, however, I do believe that God has a people here and that in our time he will raise up from among them pastors to feed them. How soon he will do this I cannot tell. He will probably first try our faith and patience and teach us more fully how entirely we depend on His grace.

*November 19, 1847.* On the fourth instant a council of ministers met at my house, consisting of Rev. Messrs. Clark, Baldwin, Hunt, Andrews, and myself and after a rigid examination of S. Kauwealoha one of our later pupils, licensed him to preach the Gospel of Christ. I do hope he will make one of the pastors of the Hawaiian churches raised up from their own bosom. If we had fifty such, then the prosperity of the nation would brighten; but, alas! like all other truly precious things, they are scarce.

*From letter by E. Bailey, Wailuku, November 18, 1847:*

Of six girls from the Wailuku Female Seminary added to the church, one soon married a graduate of Lahainaluna

and lived happily with him till her death about a year ago. Another continued to adorn her profession in school till last June when she was married to a graduate from Lahainaluna of great promise, a theological student belonging to Waialua, Oahu, where they now reside. Of her I cannot speak too highly. She was a great comfort to us while she remained in school. Her meekness, soberness, and docility, joined with industry and neatness, endeared her to our hearts and few of the young couples who have left us have given so much promise as she and her husband, not for any strong talents they possess, but for their uniform sobriety and consistent conduct. Her name is Naomi and her husband Kekela.<sup>1</sup>

*From letter by Levi Chamberlain, Honolulu, December 16, 1847:*

The death of Mr. Richards, besides creating a vacancy in the government, has deprived the nation of a tried friend and benefactor. He has always been on the most friendly terms with the Mission and has, from the period of his separation from the Board, continued to seek its peace and prosperity and labored collaterally to promote the cause of the Redeemer. The Government has made a suitable provision for Mrs. Richards by an annuity of eight hundred dollars during her lifetime and four hundred after her decease to her daughters in the islands, as long as they may need it. I have seen the copy of a letter, addressed by R. C. Wyllie, Esq., Minister of Foreign Relations, to Mr. Hill, under the impression of his being Corresponding Secretary of the Board in which he refers to the vacancy in the Hawaiian Government occasioned by the death of Mr. Richards and intimates that, in his opinion, the Mission should allow Mr. Armstrong to withdraw from the direction of the American

<sup>1</sup> Both James Kekela and Samuel Kauwealoha with their wives were for over fifty years missionaries of the Hawaiian Board to the Marquesas Islands, living into the first decade of the twentieth century.



Board and engage in the duties of Minister of Public Instruction. He gives various reasons why Mr. Armstrong should not decline the office and why his brethren of the Mission and their patrons and directors at home should approve of his acceptance of it. The officer holding this appointment is, by statute, one of the five high Ministers of State and a member of the Privy Council. The proper discharge of the duties of this functionary requires that he should be a magistrate of high official authority and have power under the king to make regulations and carry into effect all laws and orders relating to the subject of education. That it is an important station, involving great responsibility and requiring peculiar talent, wisdom, and skill, knowledge of Hawaiian customs and experience of the native character, in order to properly discharge the duties of it will be readily admitted. It is true, as intimated by Mr. Wyllie, that no one of our number possesses more ample qualifications for the work than Mr. Armstrong, and no member of the Mission would be likely to serve the interests of education better. There are some reasons for Mr. Armstrong's acceptance, to which I have not referred, namely: the strong wish of the king and chiefs, their distrust of native ability, and the feeling expressed that the Mission has originated the want of such a department, and no one but a missionary is fully qualified to discharge the duties of it. The king said to Mr. Armstrong, this is your work, meaning it is missionary work. There is no doubt but that Mr. Wyllie and some others of the cabinet, besides the king and chiefs, are very desirous that Mr. Armstrong should join the government. He speaks fluently the native language, is ready at translating, has the confidence of the chiefs and the Mission, and is rather popular with a class of foreigners. It is not unlikely they may wish a balance in the Council, though this is a thing not at all referred to, and he is told that he may be relieved from Cabinet duties as a general thing, that is, attending the sessions of the Privy Council.



*May, 1848. About this date Mr. Armstrong writes in regard to a renewed call to the office of Minister of Public Instruction:*

The subject has been under consideration for more than six months. We have all had time for mature deliberation upon it and, probably, each one has come to some conclusion in regard to it. As regards myself, if left to choose my own way in the matter, I have come to the conclusion to accept the office. On the conviction that, by accepting this appointment, I may do more for the temporal and eternal good of the inhabitants of these islands than by rejecting it. The good may not be so immediate, nor so apparent, but, if I reason correctly, more extensive and enduring. So far as the Protestant schools are concerned there will be no obstacle in the way of exerting all the Christian influence the Minister of Instruction can bring to bear upon them. He may preach every day, he may scatter books and tracts, he may labor to raise up evangelical Christian teachers to the full extent of his ability. He may, and should labor to, make every school a school of Christ, and, like the Puritans, to educate the children for both worlds. In these circumstances the system of common schools is an engine of immense good if rightly managed.

*Reply of Mission to letter of Mr. Armstrong, May 5, 1848:*

We are willing to leave Mr. Armstrong to act upon his own responsibility and according to his own convictions of duty, having the fullest confidence in the integrity of his motives and in his ability and disposition to render efficient aid to our work in the new post which he is called to occupy. We believe that his engaging in this new service will help forward the completion of the missionary work at these islands. We can only add that it is our earnest prayer that the blessing of God may be

with him in his new labors and render him a blessing to the Hawaiian people. However we may regret that any of our number should become so closely connected with the affairs of state we have great reason to praise the Author of all good for disposing this government to commit the control of education to one so well qualified and disposed to carry forward the work, which the Board and this Mission has commenced.

*From Report of Rev. R. Armstrong, of the Kawaiaha'o Church, to the Mission in session in Honolulu, May, 1848:*

Our people suffered greatly, and many died, during the distressing epidemic of measles which prevailed in April and May of last year. Brother Rice has had charge of the meeting in Manoa Valley and I hope he will present an account of his labors there to the Mission. A substantial stone meeting house has been erected there under the direction of Brother Rice, intended also as a school house, and an adobe building for the same purpose at Waikiki. These have cost a great deal of labor and care, but we feel amply repaid for it all in seeing the work of the Lord prospering so greatly in both of these districts. While erecting the houses we feared they would prove too large, but during the present year they have been filled with attentive worshippers on Sabbath afternoons and, frequently, during the week. A stone meeting house is now in progress at Wailupe, on the coast, east of Diamond Head. That section of the parish is under the care of a pious native.

*From Report of Kaluuaaha Station, 1848, by Mr. Hitchcock:*

On Thursday of every week Mrs. Hitchcock has what is called a "Mother's Meeting." This is a society em-

bracing not only mothers but all others who wish to join and consent to the terms of admission. These are cleanliness of person, industry, faithful discharge of domestic duties, neatness in the house, and good moral character. Mrs. Hitchcock has also a meeting for the women on Friday to which all come who please and it is usually well attended. Our women are, as a usual thing, before the men in every good word and work and show more decided attachment to the Saviour. And what of self-denial and faithfulness the other sex possess as Christians is in no small degree owing to the good influence of their wives. In conclusion I must say there has evidently been an upward movement among our people the two years past.

*From Report of the Station at Kohala, Hawaii, by  
Rev. E. Bond, for 1848:*

Since October all departments of enterprise throughout the district have been utterly prostrate. Our state has been that of being and suffering rather than that of doing. Like a noble ship with all her canvas spread to the prosperous gales of heaven, suddenly thrown on her beam ends and left an unmanageable wreck, so it was with this district and our labors upon the introduction of measles in October. All Kohala was a hospital and every inhabitant was a patient therein. The discharge of such offices as were indispensably necessary to sustain life were not, as is usual in seasons of sickness thrown upon the well, for none such were to be found, but upon those who were so highly favored as to have sufficient strength spared to drag themselves through such services for a brief season until others in turn could relieve them. In houses where all were exhausted and helpless extreme suffering and death were the necessary consequences. But it is unnecessary that I detail the history of the period embraced between October and the close of the year. It is but too well known to you all, written as it has been

by the hands of the destroyer in characters too vivid and mournful to be soon effaced or forgotten by any one of us. I only add that to the visiting and caring for the sick, all the time at my command was devoted, until the entrance of the disease into our family forbade my leaving them, to administer to the necessities of others.

In the time above specified death has made extensive ravages in this church. One hundred and thirty have died during the year, chiefly within two or three months. Some of these, beyond a doubt, are now in Heaven. They were the bright and shining lights of our church and district, adorning the Gospel of God their Saviour by well ordered lives and a godly conversation. We feel their departure to be our loss, yet we cannot regret the event which has brought to them eternal gain. Of the existence of my own little school this is the seventh year. It was continued as usual until the measles broke out, and since that time has been suspended, though several attempts were made to recommence studies in vain. New cases of the measles repeatedly broke upon us and caused a suspension of the school. The number of pupils connected with the school during the year has been twenty-seven. Nine of these entered the High School in Hilo in September last, three were dismissed on account of sickness and five from general lack of promise.

Some progress has been made during the year towards a final judgment of the land claims held by the people of our district. The evidence thereon was taken in September last. At the special request of the Land Commissioner I consented to aid in that service with the hope that the speedy settlement of these claims would operate favorably upon the industrial interests of the people. It would certainly free them from the power of the (Kono-hiki's) Sub-Landlords who are little better to Hawaiians than the taskmasters of the Israelites were to them during the sojourn in Egypt. The possession of a fee simple title would likewise secure the natives from much of the injustice now practiced by the tax-gatherers.

*From letter by Titus Coan, Hilo, April 17, 1848:*

By the earnest request of several Ship Masters we have been encouraged to attempt the fitting up of a small chapel for seamen at Hilo. Four hundred dollars have already been contributed for this object, mostly by our friends from the ocean. Of this, ninety-four dollars by Captain Du Pont with the officers and crews of the United States Ship *Cyane*.

*From Report of the Station at Wailuku, by E. W. Clark, May, 1846, to May, 1848:*

An interesting temperance celebration was held in July last. Between five hundred and six hundred children pledged themselves to total abstinence from all that intoxicates. Property, industry, and civilization are increasing. About fifteen ox carts are owned by natives in my field, with two or three yoke of cattle to each. Respectable clothing is becoming universal. Improvement in houses is small except in a few cases. There is more improvement in furniture, cooking utensils, etc. Many of the people own cattle and horses. But the people are still, as a general thing, indolent and improvident. The stimulus of a fee simple title to land and other encouragements are greatly needed to arouse them to continued industry. We have in our field a few active carpenters and one or two blacksmiths and shoemakers, who apply themselves with commendable diligence to their occupations. The number of deaths in the church the last year exceeds the number of infants born. This is a pretty sure indication that the people are diminishing. This fact seems to be indicated also by the diminution in the number of marriages from year to year. The state of schools is much the same as in former years. The teachers, however, are now regularly paid and there is a small fund on hand which the school superintendent is employing in building and repairing school houses.



Some attempt has been made to introduce manual labor, but it is attended with difficulties.

*From Report of the Station in Waialua, by J. S. Emerson, May 11, 1848, upon his return from Lahaina-luna:*

The Sabbath soon arrived and I preached in the morning to about three hundred people, a congregation, as Brother Wilcox informed me, about twice as large as usual. The afternoon congregation was one hundred seventy-five. Many times, after this, we heard this remark: "God has heard our prayer and restored to us our pastor." This feeling we have since been fully satisfied was not without sincerity. There was, in many hearts, a deep feeling of attachment to those who had been with them from the beginning.

*From a General Mission letter, Honolulu, June 2, 1848:*

Our children have been blessed, especially the children of the school (Punahou School), as you will learn from the report of that institution. Numbers have become hopefully pious. They have had daily opportunities to receive instruction during the General Meeting, and on the twenty-eighth, fourteen were received to the Mission church. On the twenty-ninth Mr. Johnson was ordained by the Clerical Association, having been previously examined and approved by that body. The services were held in the first church, and were all in the native language. At the close of the ordination the Rev. Mr. Pogue and Miss Maria Whitney were united in marriage. This service was performed in English by the Rev. Wm. P. Alexander, and a prayer in English closed the interesting services of the occasion. On the twenty-sixth the missionaries and their children visited the palace by previous invitation and were received with great cordiality by their



Majesties, the King and Queen. The visit was of an interesting character and may not be without benefit. His Majesty expressed himself gratified with the visit of the missionaries, especially with the numbers and sprightliness of the children, and expressed his most cordial wishes for our future prosperity.

*From letter by D. T. Conde, Hana, Maui, July, 1848:*

The establishment of a Missionary Station in the district of Hana, on East Maui, was assigned to us at the General Meeting of May, 1837. On the eighth of January following, we landed on the ground, took up our abode in a thatched house and the next day (Sabbath) I preached my first sermon in Hawaiian to a numerous and apparently interested assembly. We have now, therefore, occupied our present post some ten years or more. During this time we have had no less than four different families, one after another, for associates, besides living alone at various times from a month to two years. The superintendence of the work and the workmen on our meeting house, which has been in building for several years past, has pressed with unusual weight on my shoulders. Without enumerating the various kinds of business of this nature which have received attention I would say there is nothing comprised within a circle of the mechanical arts that I have not been obliged to do with my own hands. Our church and people have during the two past years contributed about one hundred and ten dollars in cash and about fifteen dollars in native produce, besides performing considerable manual labor for benevolent purposes. Our meeting house was nearly enclosed when we left home to attend the Annual Mission Meeting. There is on hand lumber of various kinds sufficient perhaps to complete the house. Materials for plastering the walls and ceilings are for the most part wanting. We have already expended nine hundred and eighty-two dollars

on the house and for the material on hand, including our bell and bell house, while the receipts from the people, and various friends in the island amount to eight hundred and seventy-eight dollars and eighty-nine cents, from which it is seen that a debt of one hundred and four dollars and ten cents has already been incurred.

The schools in my field are sixteen in number. The children and youths connected with these schools respectively range from twenty to one hundred and fifteen, total six hundred and fifty. About all these schools have been in constant operation with the exception of the ordinary vacations. In some of the schools the children are taught but half of the day, the other part being devoted to manual labor in which the teacher unites with the scholars. The avails of their labor are equally divided among themselves. The arrangement is doubtless praiseworthy as it tends to promote habits of industry as well as intelligence. The schools have been statedly examined and a grand celebration for the purpose of awakening an interest in behalf of education has been held in two different places at which all the children and youths of the various schools subscribed to the temperance pledge, discarding the use of everything that intoxicate, including tobacco. By the minutes of our last General Meeting you will learn that I am to be removed to Wailuku to succeed Mr. Clark who takes Mr. Armstrong's place in the first church in Honolulu. By this arrangement Mr. Whittlesey is left in the sole charge of this extensive field. I know the church and people for whose spiritual welfare we have wept, prayed, and labored these ten years and more, love us and greatly desire us to continue among them, but Providence makes it our duty to leave them for another portion of God's vineyard. And it is our earnest prayer that the Lord will go with us and impart unto us strength and vigor both in the inner and outer man that we may be able to accomplish great good and commend ourselves to the consciences and lasting esteem of all the people.

*From letter by Levi Chamberlain, Honolulu, November 6, 1848:*

I would mention that the measles and whooping cough are prevalent at this time in the families of the missionaries, and also very extensively among the natives. About a week ago, the king having directed that the houses in the settlement of Honolulu should be visited in order that the extent of the sickness might be ascertained, the agents employed called at a house which was found closed. On forcing an entrance, the sight met them of four persons lying dead. As they lived near the sea it is supposed that they had imprudently bathed in the most dangerous state of the measles and thus lost their lives. One of our missionaries was sent for to visit a sick man. His friend had bathed him profusely in cold water after eruption had taken place; the effect of this cold bath was death in about an hour. Some have bathed with impunity and the caution not to do it is often unheeded to the fatal injury of the patient.

*From letter by E. W. Clark, Honolulu, to the Board in Boston, October 20, 1848:*

Your general letter by the Ship *Tsar* has been received. We are pursuing, I think, substantially the course you recommend by gradually committing responsibilities to native helpers. None of us here on the ground imagine that the time is near when the whole work can be committed to native hands. Shall missionaries, therefore, be sustained here for generations to come by the American churches, or shall they gradually obtain their support at the islands and, in this way, the churches at home be relieved of the burden? The last course is the one which I have no doubt will be eventually adopted. Whether the time will ever come when the work can be safely relinquished is more than I can say. It may, in time, be relinquished in some of the less important places to

native hands. But that a foreign ministry, or a ministry of foreign extraction will continue to exist at the islands I have no more doubt than I have that religion will continue to exist. Mr. Hunt has just sailed for California. His family are here. He commenced preaching to foreigners in Honolulu, but the gold fever, as it is here called, is taking off his congregation to California and he concluded to follow them. He expects to establish himself at San Francisco and if he receives encouragement he will send for his family. He preached faithful sermons and it is to be hoped he will do good there.<sup>3</sup>

*From letter by Titus Coan, Hilo, November 15, 1848:*

My last to you was written at Kau, September first. On our return from that little excursion we found our people waiting to receive us with warm greetings. We also found the state of religion very interesting, having suffered no decline during our absence. About this time the measles broke out among the natives, supposed to have been brought here by the United States Ship *Independence*, and spread through all the islands. The sweep of this epidemic is universal, prostrating all without discrimination. The distress throughout my field has been great. Hundreds, yes thousands, were prostrated at the same time and there were not enough in health to take proper care of the sick. In visiting from house to house we would find from two to twelve sick together in the same habitation and often not one who was able to minister to the wants of another. Many, yes, many of our dear people have shone brightly in the furnace which has tried them. Said a dying native to me: "I am willing to leave this world when God calls. I prefer to depart and be with Jesus. I have tried this world and it is vanity, all vanity, this is not life, it is death, yonder is life, in

<sup>3</sup> The church there founded by Rev. T. D. Hunt is now known as The First Congregational Church of San Francisco.

heaven. My heart is there, my friends are there, my home is there, my God is there. I feel no more ties binding me to earth." This was a vigorous man of twenty-five.

Many of our people give with great cheerfulness and some of them certainly give liberally when we take into account their temporal affairs. Very few of the contributors are worth one hundred dollars, and many of them are as destitute as the "Poor Widow" of "Two Mites," and yet their contribution might well put many wealthy Christians to the blush.

*From letter by E. W. Clark, Honolulu, December 15, 1848:*

Since I last wrote you the people around us have been prostrated by two serious epidemics, the measles and whooping cough. These diseases and other complaints connected with them have carried off many of the people. The sickness is now abating on this island. About one thousand deaths are reported on this island in the month of November. Probably the deaths on the other islands have not been so many in proportion to the population. But I should not be surprised if one-tenth of the population is removed by these diseases. The death of no one has been so trying to me as the death of Kaili, whom I have before mentioned as a native preacher at Honolulu. He was one of my earliest pupils at Lahainaluna and afterwards my fellow helper at Wailuku and Honolulu. He was uncommonly mild and even in his disposition. His knowledge, especially of the Bible, was very respectable and he was apt and fluent in exhibiting truth to others. He was one of the first and most promising of our licensed preachers. He died on the seventeenth of November with unwavering confidence in the Saviour. Today I have been called to bury one of the five children whom he left behind.



## XXI

### JOURNALS AND LETTERS, 1848-1850

THE following, taken from Dr. Rufus Anderson's History of the Sandwich Islands Mission, pages 241-242, gives us the proposition made by the American Board to the Mission July 19, 1848, an acquaintance with which is required to render intelligible the action of the Mission as recorded on subsequent pages.

"What the Prudential Committee had to do, was to devise a method for retaining those families in the field without incurring expenses that could not be borne, and at the same time in view of the vast success of the mission, prepare the way for its early close. The healthful oceanic climate of the Sandwich Islands, along with the Christianized state of the people, and the progress of civilization, suggested a solution of the novel problem, which I will now briefly state:

"1. No objection was made to the brethren becoming Hawaiian citizens, should any of them choose to do so; taking, at the same time, a qualified release from their connection with the Board.

2. Brethren, with the approval of the mission, might purchase from the Board the houses in which they lived, with all their appurtenances, and be subject to no other restrictions in the investment of their private property than popular sentiment imposes on pastors at home.

3. Brethren, after declaring their intention to remain on the Islands in the continued prosecution of Christian labors and taking a release from their connection with the Board, might receive their proportional part of property held by the Board at their respective stations.



4. When it had been satisfactorily shown that brethren, thus released, could not obtain a full and proper support from their churches, from their glebe lands, from the avails of private property and other sources, the Prudential Committee would make grants, for a time, to aid in their support, after the manner of the Home Missionary Society.

5. The government of the Islands also engaged on these conditions to confirm to the brethren, individually, the possession of the lands thus made over to them.

"This was, no doubt, a somewhat venturesome step on the part of the Prudential Committee, involving the risk of not a few evils, but it was the only apparent method of escape from greater evils. It appeared from letters not received until after these propositions were actually on their way to the Islands, that the mission had become in some measure prepared for such an arrangement, by considering the very facts that had operated so forcibly on the minds of the Prudential Committee. The letter of the Committee was dated July 19, 1848. The mission assembled in the following April and assented substantially to the proposal."

*From letter by E. W. Clark to Rev. R. Anderson, Honolulu, January 6, 1849:*

Your letter of July nineteenth has just come to hand. It is indeed, as you intimate, the most important letter you have ever written to the Mission. How the proposals will be received by the Mission, as a body, I do not know. You will perceive by the minutes of our last General Meeting that our minds have been coming to the same results to which yours have come. Our good Brother Chamberlain, from his peculiar situation in the mission and his remarkably cautious disposition, may fear disaster to the cause. I have not talked with him since your letter was received. He is just now very low. We should not be surprised if he should drop away at any time. But he is like a shock of corn fully ripe. Some may object from an unwillingness to throw themselves so much upon

the people, others from a strong wish to have their children settle in the land of their fathers. But all have felt that we were approaching a crisis in the mission and will be willing, I think, to look at the subject calmly and prayerfully. The subject has pressed with great weight upon my mind for two or three years past and my mind, as you are aware, has come to the same conclusion to which you have come. With the kind co-operation which you so freely offer, I think measures may be devised for keeping a large portion of our children at the islands. It will require no small faith in parents, but if the success of the missionary cause depends upon our taking this course we can cast ourselves upon the Lord believing that he will open the way before us.

*May 5, 1849.* A great advance has been made and I feel greatly encouraged. The views of all the brethren of the Mission have been freely expressed but with kind feelings. All agree that the way you propose to finish up the work of the American Churches here, is the only way in which it can be done. But many think that the time has not yet come to make any important change in our policy.

*May 10, 1849.* The following are some of the reasons urged for accepting the proposals in the resolutions of the Committee in Boston:

1. It would lead families to take root at the Islands and thus tend to prevent the return of one family after another to the United States for the education of their children and support in old age. All, I believe, admitted that it would be likely to diminish the number of returns to The States.

2. For Missionaries to retain their connection in full with the Board and employ their property on missionary ground for private gain with a view to benefit their rising families, would be liable to bring reproach upon the Board and the cause of missions; whereas, reproach from this source would not adhere to the Board, if missionaries withdraw with the view of settling their families at the Islands. Each one would be thrown upon his own responsibility, and the Board would not be involved in case any one should pursue a disreputable course.

3. Much more will be obtained from the people for the support of the Gospel if we can throw ourselves upon them as their pastors to be sustained by them. The people at Wailuku were desirous I should do this some years ago and they renewed the request last year when they found I was about to be removed to Honolulu. All admit that more would be obtained in this way for the support of the Gospel.

4. The fact that the native inhabitants are diminishing, and a new race coming in, affords additional reason for placing ourselves upon the basis of Home Missionaries.

5. This is the way in which the work of the Board must ultimately be finished up at the Islands.

6. By adopting the proposals of the Board we shall be likely to render more efficient aid to the government in building up an independent Christian nation at the Islands.

All these points, I believe, were admitted, but many objections were raised, such as the risk incurred in relinquishing our lien (to use a law term) on the Board for our families, the undesirableness of being dependent upon the people for support in whole, or in part, the poverty of the people, the danger of departing from missionary devotedness, the danger of reproach to the cause of missions, the inequality resulting from accepting the proposals, some houses are worth very much more than others, some stations have more herds and lands than others who have been long on the ground and have large families. Some (our secular agents for example), with common prosperity, would be likely to acquire a handsome property, while others might be brought into straitened circumstances. It will require no little faith in us to let go our hold on the Board but no great advance can be made in the missionary work without faith.

*August 6, 1849.* You will not be surprised to hear that our dear Brother Chamberlain rests from his labors. He bade adieu to his weeping friends Sabbath before last, July 29, and joined the church triumphant. His end was peace. More than twenty-one years of intimate fellowship with our dear brother has only increased my

admiration of his character and of his Christian virtues. Such men are few and far between.

About two hundred now stand propounded for admission to this Kawaiahao Church. This, with the admission by letter since the General Meeting, will increase our church members to more than eighteen hundred, a great church for one pastor to watch over. I suggested in my last that it would probably be expedient to divide this church before very long. More labor is needed here as Honolulu is increasing in population, while other parts of the islands are diminishing. We are now under the necessity of having two communions, admitting part of the church in the forenoon and a part in the afternoon. Even our great house will not accommodate all at one time.

*August 28, 1849.* The documents sent herewith will inform you of a new French outrage just perpetrated upon this weak and unoffending nation. We are, at the present moment, at the mercy of French soldiery. What will be on the morrow we know not. If we look to the past history of French violence and bloodshed, we have not much to hope for. But our trust is in an unseen hand. That Providence which has so long watched over his cause in these islands will not now forsake us. The French Roman Catholics as Foreign Missionaries, owing no allegiance to this government demand, in this manifesto, the sole control of government school funds. It has been the aim of the government to place the Catholic and Protestant schools on the same basis. Catholics are allowed to nominate teachers and a committee for their schools but all the government schools are under the general supervision of a superintendent of schools, who pays all teachers, and is responsible to the Minister of Public Instruction. The government has been greatly annoyed by the Catholics adopting and carrying forward a school system. Nothing will satisfy them short of committing the schools for Catholic children, and the government fund for their support, entirely into their hands.

They can then employ them in their own way and for their own purposes. They are allowed now to control the religious instruction of Catholic schools without interference from any one. The other main point in these demands relates to ardent spirits. The government has been desirous of prohibiting entirely the introduction and sale of ardent spirits, but to this the foreign powers acknowledging the independence of the Islands are unwilling to assent. The most favorable treaty this government could obtain on the subject with France and England was, that spirituous liquors shall be liable to such reasonable duty as the Hawaiian Government may think fit to lay upon them, provided always that the amount of duty shall not be so high as absolutely to prohibit the importation of said articles. The government, on the strength of this treaty, has exacted a high duty on spirits, but we have lamentable proof in Honolulu, that the duty is not so high as to exclude the nuisance. And it is rare that any spirits are introduced without paying duty. But in direct violation of this treaty the French now come and dictate the amount of this duty which was to be left to the discretion of the Hawaiian Government. You will see from the above that the great sin of this nation is, that she has not given sufficient encouragement to Popery and Brandy and for this she must be visited with the vengeance of the great French Republic. Saturday, the twenty-fifth instant, was the day on which we were to feel this vengeance. Two vessels were at hand, a frigate and a steamer. In the morning, orders were given by this government to the people of Honolulu to remain quiet in their houses and make no resistance, which order was strictly obeyed. The streets were almost entirely deserted. In the afternoon the Admiral with a company of Marines, came ashore and took possession of the Fort, the Government offices, Custom House, King's yacht, and other vessels sailing under the Hawaiian flag. No disturbance or confusion occurred. The following day we enjoyed a quiet Sabbath; I preached to a full house, the



king and most of the chiefs being present, from the text: "My kingdom is not of this world."

*September 3.* The French have withdrawn their forces after destroying and carrying off probably thirty thousand or forty thousand dollars worth of government property, besides private property to some amount. The vessels have all been returned except the King's yacht, which cost the government nine thousand dollars.

*From letter by S. N. Castle, Honolulu, January 6, 1849:*

We have just commenced a new edition of the New Testament and we shall need a grant of say one thousand dollars, probably more, from the Bible Society.

*Extract from Report of the Mission, April 27, 1849:*

A communication having been received from the Rev. William P. Alexander, Rev. C. B. Andrews, and S. N. Castle as a Committee of the American Mission on these Islands, proposing to transfer the entire property of the Seminary at Lahainaluna, Island of Maui, to the government of the Hawaiian Islands to be its property forever, on certain specified conditions. Therefore it is resolved by the Mission that the above proposals be accepted subject to the ratification of the Legislature, provided, that in case of the non-fulfillment on the part of the government of the conditions specified in the letter of the above-named gentlemen, it shall be optional with this government to allow the Institution with all additions and improvements which may have been made upon the premises, and all rights and privileges connected therewith to revert to the associate Minister to be held in behalf of the A. B. C. F. M. or to pay the sum of Fifteen Thousand (\$15,000) Dollars, provided also, that in case this government shall find it expedient to divert this establishment to other purposes than to those of education, it shall be at liberty to do so, on condition that it sustain an In-



stitution of like character and on similar principles in some other place on the Islands, or pay the sum of Fifteen Thousand (\$15,000) Dollars to said Mission in behalf of the Mission Board in Boston.<sup>1</sup>

*From Report of The Royal School, by Mr. Amos Cooke, April, 1849:*

For some two or three General Meetings past we have seriously considered the subject of asking a release from our present position. But as Providence has not appeared to favor such a project, by opening the way and providing some one to take our place, we have held on year after year lest in seeking for a release we might, like Jonah, be running away from the Lord. Of late, things have changed and it appears to us that a door is opened for us to leave the School at no distant period and without detriment to the remaining scholars. There is now a school in the village which our pupils can attend with a reasonable prospect that the change will not prove prejudicial to them and which may obviate the necessity of our continuing much longer attached to this institution.

*From letter by Titus Coan, Hilo, August 4, 1849:*

Joshua was once a member of the church at Puna. Some fourteen years ago he removed to Hilo where he remained until his death, which took place in April last. With no extraordinary native power of mind he became one of the most active and efficient helpers, merely through the power of his piety, or, in Scripture language, through the power of the Holy Ghost resting upon him. He was already an old man but his strength and his youth were renewed like the eagles. He became my almost constant companion in travels, patiently toiling by my side over

<sup>1</sup> After due legal process this amount (\$15,000) was paid by the Territorial Government of Hawaii to the American Board in or about 1910, and the money distributed to the several Girls' Boarding Schools conducted under the auspices of the Hawaiian Board,

the rough lava fields of Puna and through the rivers and ravines of Hilo. I never tired in travelling with him and his conversations and prayers never wearied. When my spirits were sad, my resort, next to the throne of grace, was the heart of good old Joshua. He was truly spiritual and there was an emotion about him which readily attracted spiritual minds. The wicked venerated and feared him. The saints loved him. As age and infirmity crept over him he began to feel it more and more difficult to go with me on tours. Several times when invited to do so he has excused himself saying: "I am too old and too feeble. My heart goes with you, but this old body can't drag over the hills and rivers any more. It is done." Then, after a little reflection, all his old recollections would revive and his desire to go again would become so strong that he would say: "Well, I will try it once more. Perhaps He will give me strength to go through, if not let him leave me by the way. All will be well." Such scenes were repeated several times before he finally yielded to the increasing infirmities of age. At length the strong man bowed beneath the pressure of years and his active labors were confined to the circle immediately around the station. Upon our return from the General Meeting it was announced that the Master had come and called for Joshua. My soul followed him in his celestial chariot and involuntarily exclaimed: "My father! My father!"

*From letter by W. P. Alexander, Honolulu, November 17, 1849:*

The government is laboring to dissolve the old feudal system and to give the people allodial titles to their lands; for this purpose it will be necessary that the lands be surveyed. I have thought that the work of surveying might afford the very exercise I needed and thus allow me to recruit my health in performing a valuable work for the nation and, meanwhile, support my family without any expense to the Board. All the brethren whom I have

been able to consult, advise me to adopt this course so soon as the Seminary at Lahainaluna can spare me.

*From letter by S. N. Castle, Honolulu, November 13, 1849:*

By the ship *Montreal* which sails soon, Mrs. Richards and two daughters, Mr. Paris and his little daughters, Mr. C. B. Andrews, Mr. Clark's oldest son and daughter, Mr. Hitchcock's oldest son, Mr. Alexander's oldest son, and Mrs. Chamberlain's two oldest daughters take passage.

*From letter by R. Armstrong, Honolulu, November 30, 1849:*

We are glad to welcome back to their native land the sons and daughters of the first missionaries. A few evenings ago I had great pleasure in introducing Samuel Ruggles to the king and chiefs. It was truly gratifying to see with what warmth they received him and inquired for his parents. He is now teaching the Charity School, mostly made up of half caste children, with a salary of \$800 a year. This is a very important institution and must be sustained. Asa Thurston, Jr., I trust will find some good situation and remain on the islands.

*From Report of Kohala Station, by Rev. E. Bond, 1849:*

That the Christianization of the Hawaiians has outstripped their civilization is a matter of common report and, strangely enough, missionaries have been held accountable for this supposed anomalous and false state of things, and stigmatized by some as narrow and bigoted in their views and teachings because, forsooth, it exists. But it may safely be assumed as an incontrovertible fact that

this result of missionary labor which is here witnessed instead of being faulty and unnatural is the only order in which Providence ever develops a sound and healthful civilization. The Bible comes first with it authoritative and solemn claims upon each individual man. And it is one of the most blessed characteristics of this Holy Book that its chief behests, weighty though they are as eternity, and involving interests vast as infinity, can yet be comprehended by the mind and obeyed by the heart of a savage, albeit he might be months or years even mastering the first idea of civilized life. The simplest teachings of the Gospel once believingly received they become the corner stones of civilization upon which may be builded a superstructure symmetrical and enduring. Connected with our history for 1849 is an event which brought sadness to all our hearts. On the morning of the twenty-first of December the Sanctuary of God, which we had occupied but four short years, was swept from us by a violent gale from the southwest. The stroke fell with a desolating power upon our hearts. We were totally unprepared for the afflicting dispensation. He who has brought us through this sixth trouble will not fail, if we are His, to bring us out of the seventh. The future must reveal what the present cannot tell us of His purposes. Just one week after the fall of our house we met and cleared away the floor, the broken timbers, and rubbish. Then we sat down and on the spot where we had been expecting, the next Sabbath but one, to unite in commemorating afresh the love of our crucified Saviour we prayed, and wept, remembering Zion—Zion desolate and afflicted. There likewise, we consulted together and resolved, in God's name, to commence the preparation of materials for a new house without delay.

1851. My own little school has been continued through the year. At the station a thatched house of worship, about sixty feet in length, has been erected to answer our necessities until better accommodations can be prepared.

*From letter by D. Baldwin, Lahaina, January 28, 1850:*

Our congregation is not greatly diminished notwithstanding the many deaths and there appears to be a liberal spirit in contributing for the support of the pastor, for completing their house of worship, and other objects. Fifteen of our church members have gone, the last year, to California to dig gold. Most of them have given a share of what they obtained to the Lord. One Hebera Upai who found he had cleared four hundred dollars gave fifty dollars to the American Board, which I reported to our Secular Agent, to constitute me a life member of the Board. Not one who went to California is known to have dishonored his profession there. It was a kind of first experiment of our church members in a foreign land and we were not a little gratified at numerous testimonies that they had stood aloof from gambling, drinking, Sabbath breaking, and other evil practices that would meet them in every part of California. Our schools are flourishing. We have lately held an examination of them and, connected with it, a Juvenile Temperance celebration and feast at which seven hundred children, mostly of Lahaina, were present.

*Honolulu November 20 1850.* We are about sending to the United States our two oldest children. The vessel is now at anchor here and is bound to New Bedford direct.

*From letter by A. S. Cooke, Honolulu, February 22, 1850:*

Notwithstanding all discouragements the school for the young chiefs has proved a great blessing to the nation. The whole school has probably cost the nation but a trifle more than any one of the scholars would have done, had they been at large, and it will, we hope, ultimately work the salvation of a few. Miss Bernice Pauahi during the ten years she has been with us has cost us less anxiety



than almost any other scholar has done in a week. She would not engage herself to either one of the princes before they left for Europe. She is now engaged to the most respectable young man in Honolulu, C. R. Bishop, Esq., "Collector General of Customs."

*From letter by R. Armstrong, Honolulu, April 18, 1850:*

'At times I feel as though I must break away from so much that is disgusting and vile. But when I look at the nation, especially the young, the sixteen thousand children in the schools, my heart grows warm and I feel like holding on. My report for the Legislature, now in session, is ready and I hope to send it to you in a few days. Our educational interests are advancing, the demand for English education increases among the natives, there are over three hundred children now on the islands studying the English language. A year ago there was not half this number.

*June 30, 1850:*

I am obliged to write you in haste on account of the smallpox that rages fearfully here among the natives and demands our whole time and attention. I am in it all the day long and such spectacles of suffering I never expected to see on earth as I now behold every hour of the day.

*From letter by E. Bond, Kohala, October 3, 1850:*

The letters addressed to the Prudential Committee by Rev. Messrs. Paris and C. B. Andrews I found in duplicate at our Depository in Honolulu. The proposition or suggestion made by them of a Mission to the Caroline and Kingsmill Group, now called the Gilbert Islands, struck me as excellent, and we as a church in Kohala would pledge ourselves to supply our proportion of the funds needed for the enterprise and bless God that so worthy an enterprise was opened for us at our very door, as it were.



An application was recently made me to take an office under the government with a salary of \$3000, but neither duty nor inclination led me in that direction, though the situation would have suited my natural tastes precisely.<sup>2</sup>

<sup>2</sup> Mr. S. N. Castle's letters of 1849 and 1850—not given here—show most clearly the difficulties brought to the Mission families by the great rise in the price of food and provisions in general, consequent upon the discovery of gold in California in 1849, and the demand in California for provisions before the agriculture of California had fairly begun. They also show Mr. Castle's great sympathy with the Mission as the Secular Agent of the American Board.—*Editor*.

## CHAPTER XXII

### JOURNALS AND LETTERS, 1851-1853

*FROM letter by R. Armstrong, Honolulu, February 18, 1851:*

Mr. Luther Severance, United States Commissioner, is here and we like him much. He is a plain, clear-headed republican. Mr. Allen, your Consul, is also a first-rate man. In fact they are both well adapted to the posts they occupy. Mr. Severance is just the man for the times here, cool, able, and decided. His feelings, too, are deeply enlisted in our cause. I do not know that he and I differ at all in our views of existing political events, and he is doing all he can to arouse Hon. Daniel Webster.

*From a general letter of the Mission, Honolulu, June 3, 1851:*

After a separation of two years we are, in the good Providence of God, again assembled in General Meeting. Shortly after our last General Meeting, in 1849, the French Consul, M. Dillon, aided by the fearful parade of arms and soldiery from the *Pursevant*, attempted to frighten this feeble nation into an admission of intoxicating drinks to an unlimited extent and almost duty free, but we rejoiced and gave thanks to God that there was moral courage enough in this kingdom to say no and abide the consequences. During the past winter the same attempt has been renewed by the French Commissioner, M. Perrin, but in a far more courteous manner. This government has been greatly vexed and perplexed by these frequent and protracted obstacles, thrown in the way of all attention to

internal improvements. Schools, roads, and prisons have been almost entirely neglected by government officers, while each have been engaged in vindicating the government from any infraction of treaties. The King and his Privy Council have at length agreed to refer the question to the decision of the Legislature, which is now in session, whether the duty on spirituous liquors shall or shall not be reduced. The decision of this question we think we can anticipate with a good degree of moral certainty. The Representatives of the people of Kamehameha III are too well instructed by their constituents to think for a moment of facilitating the admission of this fiery demon among them, whatever might be their own private preference in the matter. We are of the opinion that now is our golden opportunity for acting directly upon the foreign community of the islands and if we shall neglect to improve it we shall lose much of the vantage ground on which we stand. We, therefore, reluctantly and with some misgivings decided to open our school at Punahou for pupils from other than the mission families, so far as the circumstance of the case will allow. A Committee of our Mission recommended that during the year 1852, Providence permitting, an expedition be fitted out for the purpose of exploring the groups of Micronesia and, if practicable, of establishing a Mission on one of the Caroline Islands as a central position from which the Gospel may be sent to the other Islands of that and other groups. This Committee also recommended that an Auxiliary Missionary Society be formed at the Sandwich Islands to co-operate with the A. B. C. F. M. in the support of the Gospel in the Hawaiian and other Islands of the Pacific, and that contributions be solicited for the objects of the Society.

*From letter by E. W. Clark, Honolulu, August 16, 1851:*

Yesterday a deeply interesting discussion took place before our Hawaiian Agricultural Society. This Society

embraces nearly all Agriculturists and Merchants and many of the Mechanics in the Islands. There has been a disposition on the part of some to connect distilleries with the sugar making business in order to convert the skimmings, refuse sugar, etc., into an article of commerce as is done in the West Indies. At the present time planters are embarrassed by a depreciation in the price of sugar and molasses. On this ground a resolution was brought forward recommending to the government to allow spirits to be made by the planters under certain restrictions. It came up yesterday for discussion and occupied nearly the whole day. The discussion was conducted with much courtesy and calmness on both sides before a full and interested house. The friends of temperance, as you may well suppose, rallied their strength. On this side of the question the American Commissioner, Hon. L. Severance, and Chief Justice Lee, not to name others, rendered essential service. The subject assured a thoroughgoing temperance discussion and the temperance side came off quite triumphant. The final decision showed only three or four votes in favor of the resolution and, to the honor of the planters, nearly all were on the temperance side of the question. I need not say that the friends of temperance feel greatly cheered by this result. An important advance has been made.

*From letter by E. W. Clark, Honolulu, September 12, 1851:*

Mr. T. E. Taylor is quite popular here and is a good, faithful preacher. I suggested to him, when he was making up his mind to come from the coast and supply Mr. Damon's place during his absence, that Providence might open the way for his remaining here as pastor for the foreign population after Brother Damon came back. We all love Mr. Damon and hope to see him back and engaged in his useful labors for seamen.

*From letter by R. 'Armstrong, Honolulu, to Dr. Anderson, January 30, 1852:*

A child does not more naturally look to his parents, than the natives to their missionary for direction and assistance in obtaining their rights to their lands, fishing privileges, freedom from oppression, etc. Without such aid many of them would never obtain their rights. I think, too, some attention to these secular matters, after the example of Neff and Oberlin, has a good effect upon the health and spirits of the missionary and, if he is prudent, it increases his influence among his people. I love to preach and, when the Master calls, I shall joyfully step back to the pulpit and there stand while He shall honor me with a place in His earthly vineyard.

*February 25.* You will be gratified to learn that we have now a fair prospect of securing the services of Rev. T. E. Taylor as preacher for the English speaking residents. He has been preaching in the Seamen's Chapel for a year past with much acceptance to a large proportion of our residents while Mr. Damon was absent in the States.

*June 8.* The new Constitution for the nation was adopted yesterday by both houses of the Legislature. It will be a great improvement, I think, on the old. The clause excluding clergymen from participation in politics was stricken out after a discussion of about four days. In this discussion I took a prominent part for I considered such a clause wrong in principle, calculated to gratify the opposers of missionaries and of all religions, and to be a stigma on ministers of the Gospel. The discussion developed more native eloquence than I ever before witnessed on the islands. I wish you could have heard Hon. John Ii. His bursts of Christian feeling moved every heart and some of his strokes would have done honor to Patrick Henry. He is one of God's noblemen, meek and gentle as a lamb, but where he sees the religion of Christ assailed he is a lion. I do believe he would be a martyr, if called to it.

*From letter by Titus Coan, Hilo, January 30, 1852:*

Our contributions are always taken up on the Sabbath, previous to the first Monday of each month. It is a most exhilarating and delightful picture to see the contributions of the little children as they come in single file to the altar and deposit their gifts. No class gives with such apparent cheerfulness. Their footsteps are light, their spirits buoyant, and their faces radiant with joy.

*March 3.* So soon as the second eruption on Mauna Loa broke out I determined D. V. to visit it. Accordingly, arrangements having been made and Dr. Wetmore having consented to go with me, we set out at five P. M. on the twenty-third of February and went up to a little village five miles distant and in the outskirts of the great forest which separates Hilo from the mountains. This we did in order to take an early start on the next morning. At half past three P. M. February twenty-seventh we reached the awful crater and stood above in the light of its fires. It was a moment of unutterable interest. I seemed to be standing in the presence and before the burning throne of the Eternal God and while every other sound was hushed He, above, spoke. I was ten thousand feet above the sea in a vast solitude untrodden by the foot of man or beast and amidst silence unbroken by the voice of any created being. Here I stood, almost blinded with the insufferable brightness, almost deafened with the clamor and roar of this fearful trumpet, and almost terrified with the awful and terrible scene. The heat was so intense that the crater could not be approached within forty or fifty yards from the windward side and probably not within two miles from the leeward side. The eruption, as before stated, commenced on the very summit of the mountain Mauna Loa, but the lateral pressure of the emboweled fusion became so great as to force itself through a depression in the side of the mountain all the way from the summit to the plain where it burst forth with terrible force. Night



coming on we now retired about a mile from the crater, but where we had the most perfect command of the whole scene, and here we took our station for the night, not indeed to sleep for this was impossible, but to listen to the awful roar and to watch the wonderful motions of this great furnace of Jehovah. During the night the scene surpassed all powers of description. Vast columns of this matter, fused to white heat, were being continuously shot up in the form of billows, pyramids, cones, towers, turrets, spires, etc., while the descending showers of fusion poured in constant cataract of fire upon the rim of the crater and over the surrounding area, each falling shower containing matter enough to sink the proudest ship should it fall upon her deck. A large fissure opened through the lower side of the rim of the crater through which the molten lava flowed constantly, pouring and flowing down the mountain in a deep, broad channel, at the rate, probably, of sixteen miles an hour. This fiery stream we could trace all the way from its source down the mountain for a distance of twenty or thirty miles until it was hidden from the eye by its own windings in the woods toward Hilo. At daybreak, on the twenty-eighth, we retraced our steps down the mountain, rejoined the two men we had left behind and, by a forced march, reached the confines of the forest at four P. M. It was Saturday and we here determined to rest on the Sabbath "according to the commandment," there being an abundance of wood and water in this place. On reaching home we found that the lava had not approached the shore, but was still spreading itself in the interior regions.

*March 6.* The crater is still in violent action. No decrease. The fire has not yet reached the shore. Perhaps the Lord will hold it back. Our atmosphere is full of smoke and ashes, and charred leaves from the forest are falling thick around us. The light is seen one hundred and twenty miles out at sea.

*From letter by E. Bond, Kohala, April 2, 1852:*

Mr. Armstrong finding difficulty in the management of the school funds requested me to act as treasurer of the fund for the common schools of Kohala as the only ground of hope for our schools. Should I have refused? The well-being of our schools was regarded as a vital point in our work and, besides, it was perfectly clear that Mr. Armstrong's services as Minister of Public Instruction, however energetically directed, could not be rendered effective without our hearty co-operation. From 1848 I have acted therefore as treasurer of this fund at no small sacrifice of time and strength and feeling. I have husbanded with all care the funds received so that the teachers should not lack their pay and the schools no more be weighted down with debts. The taxes were chiefly paid in goods of all descriptions, until the last year, all of which had to be stored and cared for continually.

*From general letter of Mission to Rev. R. Anderson, D.D., Honolulu, June 1, 1852:*

Would that you could look in upon our assembly and mingle in our deliberations. The first glance of your eye upon us would show you that we are not the youth and striplings whom you sent out to preach the Gospel to the heathen. You would see a company on whom time has been doing its corroding work for ten, fifteen, twenty, and more than thirty years. Many a cheek is becoming furrowed. Some heads are gray, and spectacles are multiplying on our faces. You would see our assembly intermingled with our beloved offspring, who are already double the number of their parents. Some of our daughters overtop the height of their mothers and sons there are, obedient too, who no longer look up to their fathers. Time is indeed making war on the persons of your missionaries and bringing forward another generation to occupy their place upon earth. The Royal School, formerly taught for the children of chiefs only, has lately assumed

a new form. A new and elegant building has been erected for it in a pleasant location in the rear of Honolulu at an expense of eight thousand dollars and a new and well qualified teacher has been procured for it from the United States. Assistant teachers are also employed. The feature which now gives this school great interest to this place and this nation is, that it is now open to the children of all foreign residents. Its pupils number about sixty. During our present session we have attended an examination of this school and could not but notice, with pride and pleasure, how large and valuable a portion of its pupils were from families which once belonged to this mission, but who went out from us to government offices and to other employments.

In 1840, under the instruction of Mr. Richards, the chiefs adopted a brief constitution for the nation and, in the two or three following years, a new code of laws took the place of the first, descending to more particulars and dispensing justice more widely. Until that time every one in authority throughout the islands had made laws according to his own caprice or instructions from superiors. But now, for the first time, it was proclaimed that nothing would henceforward be called law that had not been printed with the king's signature. This was as great a step as any nation could well take at once. It broke up the foundation of the universal tyranny and deception which reigned everywhere and rested as an incubus on the people. It was a first step towards establishing some rights of the people who henceforth had their tongues loosed in every quarter to plead their own cause against arbitrary power. There is one other sign of progress in the nation more important than all which have been mentioned. We refer to the work of the Commission appointed by the government to settle land titles. They have already investigated the claims of nearly all the people of the islands. The titles they give are not to be disturbed or questioned by any of the authorities of the islands, nor can they be revoked even by the highest courts of the country. Too

much praise cannot be bestowed on the high chiefs of this nation for according to the people the rights enjoyed under the most liberal governments. The children of missionaries and ex-missionaries have formed themselves into a society for mutual improvement and for benevolent purposes, one object of which will be to support Dr. Luther Halsey Gulick, one of their own number, as their missionary to Micronesia and we have no doubt they will be able to do it, if they possess the self-denying spirit of the Gospel.

*From letter by Rev. E. W. Clark, Honolulu, June 8, 1852:*

The mission to Micronesia has called our thoughts away from ourselves and afforded an object of deep and stirring interest. We have mingled our prayers and tears together in social worship and around the table of our Lord. The call to go up with these new brethren to their untried field of labor, after having borne the burden and heat of the day in these islands, has come home to some of us. I little thought that the task would fall to me so far worn out in the service as I am to accompany these young missionaries to Micronesia, but I did not feel at liberty to refuse if, in the opinion of the brethren, no better arrangements could be made. Few persons suffer so much at sea as I do, but I shall go forward, I trust, with cheerfulness, trusting in an everlasting arm. I have offered to relinquish the pastorship of the church and attend to other labors demanded at this post, or to take the oversight of part of the church, which now consists of more than two thousand members constantly increasing from other churches, besides the addition on profession. To give you some idea of the work to be done here, Brother Coan has just given me the names of one hundred and seventy-seven of his church members, reported to be in Honolulu, whom he wished me to look up and report to him. Church members from other churches, besides Hilo, are flocking to Honolulu.

Some of them remain only for a season, others permanently.

*June 10, 1852.* I now write you for the first time as Secretary of the Hawaiian Missionary Society and herewith send you the first report of our Society. We hope to have materials for a longer report another year. I cannot but regard the formation of the Society last year as exceedingly opportune. It is destined, I trust, to take an important part in carrying forward the missionary work in this part of the world.

*June 15.* This First Church in Honolulu, besides supporting their own pastor, building their own meeting house, etc., has raised within a few months nearly a thousand dollars for foreign missions.<sup>1</sup>

*July 12, 1852.* There was a full and attentive audience at the church last evening. A good impression I think was made. He hope to get off tomorrow, in the schooner *Caroline* for Micronesia. You will hear from me again when I return, if the Lord will.

*From letter by E. W. Clark, Honolulu, January 20, 1853:*

Letters left here December fourth giving you a full account of the missionary expedition to Micronesia. I trust those letters will soon be in Boston. I can only say here that the objects of the voyage were successfully accomplished.

*From letter by Titus Coan, Hilo, April 30, 1853:*

In all parts of Hilo and Puna the people are rebuilding and improving their houses of worship, the old temporary grass buildings giving place to framed and stone houses. Of these seven have been completed during the past year and as many more are commenced and in various stages

<sup>1</sup> By the words, "Foreign Missions," Mr. Clark means the missions of the Hawaiian Churches to Micronesia and The Marquesas Islands.



of progress. Besides these quite a number of smaller houses have been built by the people for their little social meetings for prayer, conference, etc. Reckoning all the cash, materials, and labor devoted to meeting houses during the past year it will be a moderate computation to put the sum at three thousand dollars, more than one thousand of which have been paid in cash. All this has been spontaneous on the part of the people.

*From letter by W. P. Alexander, 'Lahainaluna, April 16, 1853:*

God has raised up some young men well adapted to the work of the ministry. In the class about to graduate in the Seminary are four, viz.: Nahinu, Kuaea, Kaukau, and Josepa, who, I think, are decided Christians, good scholars for Hawaiians, well furnished with Bible knowledge, as well instructed in theology as any of our Hawaiian Ministers, and ardently desirous of engaging in the good work of carrying the Gospel to the darkened pagans. We need these young men in our Hawaiian field, but I think they will do more to build up Christ's Kingdom here by carrying the Gospel to Fatuhiwa than by remaining among us.

#### NATIVE PREACHERS

*From a general letter of the Mission, Honolulu, June, 1853:*

There are three ordained native preachers of the Gospel connected with this Mission, viz.: Rev. J. Kekela, at Kahuku; Rev. S. Kauwealoha, at Kaanapali; and Rev. David Malo, at Keokea, on East Maui. These brethren have thus far given good satisfaction to the churches and congregations over whom they have been placed and the blessing of God has attended their labors. Four promising young men have recently graduated at Lahainaluna,



who are looking forward to the Gospel Ministry and, if the way shall be opened for them, they purpose to go on foreign missions. We have many valuable native helpers in our churches, who are a great assistance in conducting district meetings and who are ready for every good word and work. Since the return of Messrs. Clark and Kekela from Micronesia, the latter has visited and preached to all the churches on Oahu, Maui, Molokai, and Hawaii, and has informed them of the moral desolations which he saw in those Islands and their perishing need of the bread of life.

### A MACEDONIAN IN THE MIDST OF US

Some time in the month of March a Marquesian Chief, by the name of Matunui, and a son-in-law of his, a native of Maui, by the name of Pau, arrived at Lahaina on board the whaleship *Tamerlane*. The object of said Chief, and his son-in law, in visiting these islands at this time is to get some missionaries to go and live with him and his people on the Island of Fatuhiwa, of the Marquesas Islands, and teach them the word of God. Two of our native ministers, and four of the recent graduates of Lahainaluna, together with several school teachers and deacons in our churches, are among the candidates who have volunteered to go on this mission. Rev. B. W. Parker, one of the company who went to the Marquesas in 1833, but was unable to remain there has been appointed to accompany them to Fatuhiwa.

The Prudential Committee will be happy to learn that the second foreign church in Honolulu is in a flourishing state. They have recently given the Rev. T. E. Taylor a call to be their pastor with a salary of \$2000. His installation took place Sabbath evening, June 5th, at which time several of the missionary brethren took part in the consecrating services. Many of the children and youths in the Hawaiian Mission Children's Society are connected with this church and congregation.

*From letter by E. W. Clark, Honolulu, June 14, 1853:*

You will rejoice that our people are again taking hold of the missionary work with a truly missionary spirit. Instructions in the Hawaiian language were given last Sabbath in the stone church in presence of a crowded audience to two ordained native missionaries, Kekela and Kauwealoha, and to two teachers who are to sail in a day or two, with their wives, for Fatuhiwa, one of the Marquesas Islands. A crowded meeting was also attended on Sabbath evening in the Seamen's Chapel in relation to their embarkation. Matunui, a chief of Fatuhiwa, was present and expressed his thanks to the audience for furnishing him with the teachers for which he came. Your heart would have been full to overflowing if you could have been present at these two meetings, especially if you could have understood the addresses of the native brethren about to leave us. I could not but exclaim, what has God wrought at the Sandwich Islands! The congregation under my charge, after having contributed nearly six thousand dollars last year to different objects, has responded to this new call and I have received, in a few days, between four and five hundred dollars for this new object. The foreign community is also taking hold of the work.

*June 21, 1853.* The company of missionaries for Fatuhiwa, Marquesas Islands, embarked on the sixteenth. The occasion was one of scarcely less interest than the embarkation last year for Micronesia. Prayer was offered on deck by Brother Thurston in native and by Brother Taylor in English. The vessel was larger and the accommodations more comfortable than in the *Caroline* last year. All seemed in good spirits. Rev. James Kekela, my companion to Micronesia last year and for several years a pupil under my instructions at Lahainaluna, is one of the company. I regard him as a very dear Christian brother. In no Hawaiian should I have greater confidence for such a work; and his wife, for many years a pupil in

the Female Seminary at Wailuku, is one of our very best native women. They are of kindred spirits and have proved themselves worthy of our confidence. They leave behind a very promising little daughter, about two years old, in charge of Miss Ogden. This was a very serious trial to them, but they thought it for the good of the child to leave her. They leave, also, a church and people who clung to them to the last. Few missionaries make more serious sacrifice than Kekela and Naomi have done. Rev. Samuel Kauwealoha, another of the company, is our next best native preacher. They were fellow students at Lahainaluna and warm friends. Isaiah Kaiwi and Lot Kuaihelani go out with them as school teachers. Brother Parker (Rev. B. W. Parker) goes with them to return in the vessel. He has once been at the Marquesas and has some knowledge of the language, which is quite similar to the Hawaiian. Mr. Bicknell, a pious mechanic and a member of Rev. Mr. Taylor's church, goes out with the company and will remain if circumstance favor it. He is not under the direction of our Society. The vessel was chartered to do our business for two thousand dollars. The outfit of the missionaries, etc., will cost about one thousand dollars more. These expenses will all be borne by our Hawaiian Missionary Society.<sup>2</sup>

*June 28, 1853.* I send you the first Annual Report of the Mission Children's Society. It presents our children, you will see, in a hopeful aspect. We can almost say, "It is enough, now lettest thou thy servants depart in peace." You will not blame us for desiring our children to be well educated. Without it they cannot perform the work which Providence seems to be laying upon them. I will send you the second Annual Report of our Missionary Society of the Hawaiian Churches as soon as printed.

*P. S.* You will desire to be kept informed about the

<sup>2</sup> This was four years before the first *Morning Star* was built and sent out to the Pacific under the Rev. Hiram Bingham.

smallpox. The yellow flag is flying all about us, but we remain safe as yet. Our hearts are caused to bleed for the poor people suffering about us. Vigorous measures are being taken to arrest the progress of the disease. The people are very generally being vaccinated. We have heard of only a few cases on any of the other Islands, but they can hardly expect to escape. They will, however, become more generally protected by vaccination. The disease was quite fatal when it first commenced. It is becoming less so. It is not certainly known how it reached the Islands, but in some way from California. We have been apprehensive, for several years, that it would reach the Islands in consequence of our proximity to California.

*November 5, 1853.* You will be glad to hear of Mr. Parker's safe return from the Marquesas Islands. He arrived on the twenty-first, after an absence of four and a half months. He will report particulars to you. They found things as favorable, on the whole, as they expected.

## CHAPTER XXIII

### JOURNALS AND LETTERS, 1853-1859

**F**ROM letter by E. Bond, Kohala, October 27, 1853:

At the first meeting with my people which I attended, after my return from the Mission Meeting, I noticed very unusual indications which I supposed accidental. These indications were a greater earnestness in prayer and a quiet seriousness of deportment in all adults and youths, and attention fixed and all-absorbing to the word spoken. At the next station, instead of being obliged to wait the gathering of the people, I found them gathered and wrestling in prayer. To my unfeigned surprise I heard, at the door, fervent petitions for the Spirit of God to go with the pastor in his tour and also considerable portions of the sermon delivered on the previous Sabbath incorporated into the prayer. I must leave older brethren to speak of former times and for those who may have statistics to produce and I will confine myself to my own observations regarding licentiousness during the thirteen past years in this single district. To my mind nothing is more evident in the past history of the people than a gradual improvement in this department of morals.

*January 13, 1854.* Mr. Severance, our late Commissioner, has sailed for the United States around the Cape. We regretted to have him leave.

*From letter by J. S. Emerson, Waialua, January 2, 1854:*

Mr. and Mrs. Rice feel it their duty to leave Punahou for another post of labor. Brother Rice has been the

mainspring in erecting three stone meeting houses in Brother Clark's field, all of which are covered with shingle roofs and are among the best houses in the islands. These things would never have been done except by a man of tact like Brother Rice. He is a good preacher of the Gospel and is well received in all of our pulpits.

*From letter by Titus Coan, Hilo, January 17, 1854:*

Probably you have ere this heard of the burning of the Hilo Boys' Boarding School buildings. This, we suppose, was the act of an incendiary, but no trace has yet been found of the wretch who did it. We feel a strong desire to rebuild and to raise a brighter Phoenix from the ashes. For this purpose the native church of Hilo has given two hundred dollars and the foreigners three hundred dollars.

*From letter by R. Armstrong, Honolulu, June 3, 1854:*

Poor dear Brother Taylor, a good man honored of God, and greatly beloved by his people here, has consumption, has taken a dismission from his church and gone to Tahiti to try the effect of a voyage. What a mysterious Providence! Everything connected with the church and society looked bright and flourishing. Suddenly a cloud has come over it.

*From letter by E. W. Clark, Honolulu, May 3, 1854.*

This letter mentions the first contribution ever made for missionary work in Japan.

At a meeting of the Directors of the Hawaiian Home Missionary Society, held last evening, the following resolution was adopted:

*"Resolved,* In view of a benevolent person in Honolulu having given the sum of one hundred dollars to the Home Missionary Society for sending a missionary to Japan, we now devote the sum of one thousand dollars to this object to be held at the disposal of the A. B. C. F. M.,



and the secretary is hereby directed to communicate this Resolution to the Society in Boston."

Our Treasurer will credit to the Board the above sum to be disposed of at the discretion of the Prudential Committee for the object specified. The Society has been led to this step by the arrival here of the United States Sloop of War *Saratoga*, from Japan, with the intelligence that Commodore Perry has concluded a Treaty of Amity and Friendship with that country, thus affording the hope that the way is preparing for the spread of the Gospel in Japan.<sup>1</sup>

*From a General Mission letter, Honolulu, June 7, 1854:*

The Mission, at its meeting on the twenty-second ultimo, voted to dissolve the former compact which provided for the Annual Meeting, consisting entirely of the missionaries of the American Board, which met annually and was known as the General Meeting, and to unite with the pastors and representatives of the churches under the banner of the Hawaiian Evangelical Association. A committee was, therefore, appointed to revise the Constitution and the following, after discussion and amendment, was adopted, viz.:

"This body shall be called the Hawaiian Evangelical Association, and shall consist of those who have subscribed to the original article of compact, and of others who hereafter shall subscribe to this Constitution, after having become elected members by a vote of not less than two-thirds of the members resident at the Hawaiian Islands."

David Malo, whose name has long been familiar to you as a most intelligent co-worker with us, departed this life in October, 1853, having labored acceptably thirteen months in the ministry. We mourn his loss, and his field

<sup>1</sup> At this time The American Board had not commenced their missionary work in Japan, so this money was devoted to the erection of the stone church edifice in Yokohama.

is without a pastor. The churches left vacant by Rev. Samuel Kauwealoha and Rev. James Kekela, who went to Fatuhiwa, were each supplied by young licentiates from Lahainaluna Seminary, who have acquitted themselves well. On the twelfth of April one of them, Mr. A. Kaukau, was ordained and installed pastor of the church at Kaanapali.

*From letter by Titus Coan, Hilo, September 20, 1854:*

My visit to Kohala was very refreshing. Brother and Sister Bond have toiled patiently and nobly there. Isolated as they are from enlightened society, they have made themselves contented and happy, and instead of indulging in a restless and complaining spirit or in roaming after change and excitement, they have addressed themselves to the work of the Lord with that zeal and fidelity which conquers obstacles and secures results. For five years that people have been toiling on their new meeting house, the walls are up, the roof is on, and the tower is erected. The windows, doors, floor, ceiling, pulpit, plastering, painting, etc., remain to be finished. You will rejoice to hear that this government gives four thousand dollars to replace Brother Lyman's School House in Hilo, which was burned last year. If your Board gives one thousand dollars the prospects of the school will be auspicious.

*From letter by R. Armstrong, Honolulu, September, 1854:*

I wrote to you August twenty-first that the Trustees of Oahu College had given a call to E. G. Beckwith, late Principal of the Royal School, to become president of that Institution and that he had the subject under consideration. I have now to state that Mr. Beckwith has accepted the invitation and has already moved into the Institution. He will commence his labors next week.

*December, 1854.* Our late King Kamehameha III was

greatly and justly beloved by his people and they, as is natural, deeply mourn his departure. He was good to his people and to foreigners, especially to missionaries, who ever enjoyed his confidence and favor and received many benefits from him. When he came to the throne his people were mere serfs, without property and without political rights, without education or civilization. He has left them a nation of freeholders, nearly all possessing more or less property and living under the protection of a liberal constitution and laws they themselves have sanctioned by their representatives. In fact, from an absolute despotism aggravated by all the evils of a barbarous state, Kamehameha III saw his people raised to a state of intelligence, order, freedom and Christian civilization perhaps never before witnessed in the same number of years among any people. Possessed of a clear and vigorous mind and a kind heart, he was quick to discern and ever ready to acquiesce in measures for the good of his people and of foreigners in his dominion, of whom he never seemed to be at all jealous.

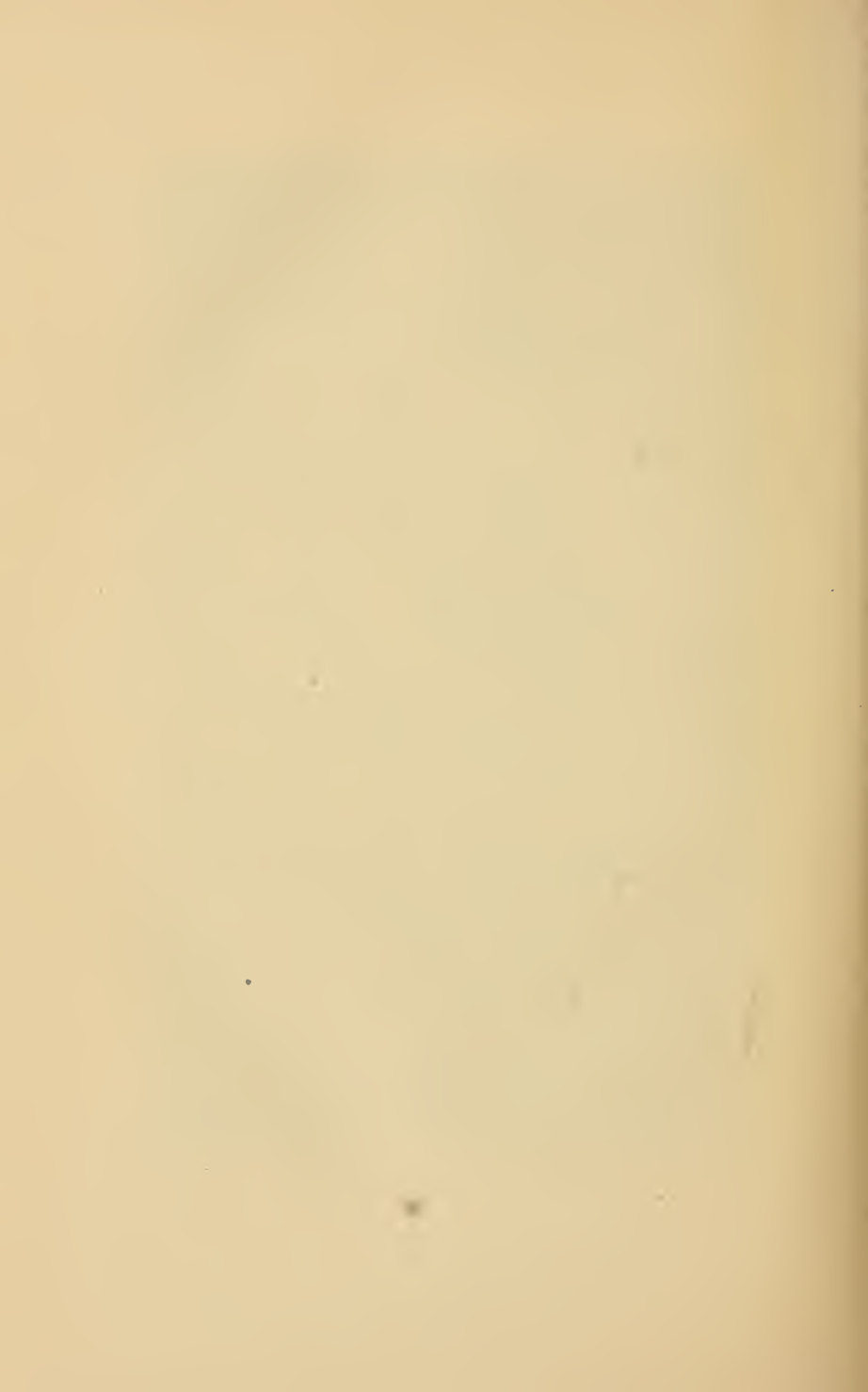
*From letter by E. W. Clark, Honolulu, March 30, 1855:*

I have received a letter from Mr. McNeill, one of the Secretaries of the American Bible Society, granting our request in regard to the printing and editing of the New Testament in parallel columns of English and Hawaiian, proposing to prepare stereotype plates of the work, that copies may be printed off as needed instead of printing an edition of ten thousand at one time. This is a good suggestion, but it will make it still more important that the Hawaiian part be made as correct as possible.

*June 20.* Mr. George E. Beckwith, brother of the President, has been invited by the Trustees to become a teacher in Oahu College. He, as well as his brother, has acquired great reputation here as a teacher, especially as a teacher of the languages.



The Night-Blooming Cereus which adorns the stone wall of the Oahu College





*June 22.* You will perhaps hear of Dr. Pierson's embarkation for Micronesia and Mr. Shipman's decision to remain at these islands before this reaches you.

My mind has long been made up that we should not attempt a mission on the islands of Micronesia without a missionary vessel adapted to the purpose. If we put missionaries on any of those low islands, provision must be made for visiting them once or twice a year without fail. I should think it unwise to send even native missionaries there without such a provision. With such an arrangement I see not why missionaries may not reside on some of those islands with comparative comfort. It will be, however, a matter of experiment. They will be lonely and will need a large share of natural buoyancy of spirits. But if they can be often visited and furnished with regular supplies and an opportunity of visiting other islands, should they desire it, life can be made quite tolerable, especially if their work should prosper. In view of this subject the following resolution was passed at a late meeting of the Directors of our Society:

*"Resolved,* That we regard it essential to the further extension of missionary operations in the North Pacific that a Missionary Vessel be procured for this work. We, therefore, cordially approve the request, which has been forwarded to the A. B. C. F. M., for such a vessel, by the Hawaiian Evangelical Association, and recommend that the vessel be owned by the American Board and under the direction of the Home Missionary Society of the Hawaiian Islands."

At a late missionary meeting in my congregation the subject of a vessel was taken up and about one thousand dollars pledged for the object. Most of it will be paid if a vessel should be forthcoming. Will not the children of America, as well as of England, take hold of this subject? If a vessel is sent we shall want some more men for Micronesia.

*October 1.* You will probably hear before this reaches you of the death of our Brother Hitchcock. His stay with



us was short after his return from the United States. He died much lamented by his former people.

*From letter by R. Armstrong, Honolulu, January 2, 1856:*

During the year 1855, just closed, I visited all the islands and every missionary station in the course of my official duty, and had good opportunities for seeing how the brethren conducted the affairs of their respective stations and the success that has crowned their labors. I found them all at their posts, hard at work watching for souls and promoting the welfare of the people in various ways. As a class they are very laborious and self-denying, and the advancement of their people in knowledge, industry, civilization, and religion, is the best evidence of their success. I have lived for weeks and weeks among the natives, lodging with them in their huts, partaking of their homely fare, and sleeping on their mats, and the more I see of them the more I bless God for what he has done for them. I do not believe there is a community on earth, of the same number, more entirely pervaded by the blessed Gospel. In the remotest corner of the land I find a Bible and a hymn book in every house, if there is nothing else. I visited nearly every school in the land during the year and feel encouraged on the whole with the progress of education. It was never more encouraging than now. We have nineteen English schools for native children, exclusively, in successful operation.

*From letter by Titus Coan, Hilo, February 1, 1856:*

A volcanic eruption was first noticed at Hilo on the evening of the eleventh of August, 1855, and from that day to the present the discharge has been ceaseless and mighty. For nearly half a year this awful engine of the Lord has been pumping out the molten lava and still the supply seems as inexhaustible as ever.

*From letter by Rev. L. Smith, on his return from a visit to the missionaries in the Marquesas Islands, May, 1856:*

I found the missionaries all well and exceedingly glad to see me. Let me say at the outset that I have been exceedingly gratified with what I saw on my visit. The native missionaries appeared admirably well in all their relations. They have lived and labored together harmoniously, consequently the Lord has blessed them and is still blessing them in their self-denying labors. I assisted in organizing them into a church and in receiving Aberahama Natua, their first convert. He appears well. On my return I touched first at Hilo. Brother Coan sent out a crier and announced a special meeting to hear the Nu Hou (news) from Fatuhiwa, to meet at three o'clock P. M. And, to my surprise, that large building was well filled. Several foreigners came in to hear. They all responded, "good news and glad tidings."

*From letter by D. Baldwin, September 29, 1856:*

One of the most efficient helpers we have had in the church at Lahaina was a cripple by the name of Kahilupeau. He had no use of his right leg and but a partial use of his left. But, with one shoe on his left foot and the other on his right hand, which he used as a foot, he might always be seen at the hour of worship on the Sabbath, or on a week day, making his way for half a mile through the dusty street, to the house of God. He was greatly attached to the services of the sanctuary and profited as much as any one by what he heard. He was modest and very reserved, but might well be called an enlightened Christian. Having learned to braid palm leaf hats, such as are much used by sailors on board the whaling fleet, he kept the market supplied with them during the shipping seasons, and as his religion had

made him intelligent and enterprising, he traded also in other articles and was often better supplied with means than many others. He was a pattern of industry, a straightforward and consistent Christian. We love to remember his instructive example, but his work is done, his day of toil is over. He is no longer called to drag about a disabled body through the dust under a burning sun. He has gone to his rest, which will be all the more welcome and glorious for the humble and painful condition which he occupied on earth.

*From letter by E. W. Clark, Honolulu, February 7, 1857:*

Our brethren will hail with joy the arrival of the *Morning Star* and will enter heartily into the plan of extending their operations to other islands. Mr. Alexander has been installed as pastor at Wailuku. We are glad to have him back in the missionary work. Mr. Beckwith, I find, has made his arrangements, with the approval of the Trustees, to visit the States. You will be happy to become acquainted with him. He has lately been ordained, and we regard him as a good preacher as well as a good president. You will find him warmly enlisted in behalf of the College, and will be happy to afford him every aid in your power in accomplishing the object of his agency. He regards the college as intimately connected with the missionary operations in this part of the world, and will be able to present the subject in a way to interest all missionary people in its behalf. They want more help as well as more money.

*April 1.* We shall begin to look for the *Morning Star* soon. There has been considerable waking up in my church and congregation since my return from my visit to the States. We had a crowded house yesterday at our quarterly communion. There is also quite a reviving in the foreign congregations here.

*From letter by D. Baldwin, Bristol, Wisconsin,  
March 23, 1857:*

What is Mr. Armstrong's position? He has been removed from the Privy Council by a change in his office, through the persuasion of enemies who would make the young king believe that his government would be more popular with the Gospel a little farther off. Mr. Armstrong is now president of the Board of Education and has to superintend all the interests of the schools in the islands, all supported by the government. He must attend to the sources of school revenue, to the supply of teachers, new laws needed, etc. Besides all this he is always at liberty to preach on the Sabbath and does half the preaching at the large stone church, whose services could not be sustained without his aid.

*From letter by R. Armstrong, Honolulu, April 3,  
1857:*

The *Morning Star* is daily expected. The interest felt in her by our children of all classes and colors is wonderful. In my Sabbath School of native children about three hundred shares have been taken.

*From letter by E. Bond, Kohala, May 4, 1857:*

I had spent the day, April twenty-third, in my berth on a schooner with a bursting headache, induced by the fierce heat. It was just about four P. M. when our captain, who is a missionary's son, a brother of Dr. Gulick of Micronesia, called me to look with him at a brig very gradually nearing us, which he expected was the long looked for missionary ship, the *Morning Star*. Feeling too unwell to leave the berth, I inquired her appearance and, receiving his reply, there could be no doubt. "It is she!" I instantly exclaimed, "there is nothing like that in these waters!" My berth lost its attraction and I found myself instantly on deck. One look told me all.

The thing of life and beauty, adorned with nearly her full complement of snow-white sails and sitting so daintily upon the water, could be no other. "Beautiful," we exclaimed. "Nani," said our ninety native passengers, "nani loa,"—"very beautiful!" and so she was. With unmingled admiration we scanned her elegant proportions, her neatly turned stem, her graceful prow, her modest but significant figurehead, her perfect lines, her tall and beautiful tapering masts, and were filled with delight, when suddenly, as she approached, a magnificent flag was thrown to the gentle breeze, which appeared to come along with her, and from her main topmast head these magic words, "*Morning Star*," were unfolded to our excited gaze! Assurance was made doubly sure and we poured from ninety throats three as hearty cheers of welcome as were ever uttered! Captain Moore was soon alongside in his boat, and as he stepped upon our deck it was my privilege to extend to him the first missionary welcome to Hawaii. At his invitation Captain Gulick and I accompanied him on board the *Morning Star*, and on her quarterdeck we found and greeted with a no less cordial welcome to Hawaii, and to a missionary life in the Pacific, our Brother Bingham and his smiling wife. We were gratified with a cursory view of the vessel and then, by Captain Moore's kindness, restored to the deck of our own little schooner. The latter was then rounded to and, with great Aloha, we gave our new friends three parting cheers, which they, with less volume of lungs, immediately returned, and so we parted, they for Honolulu and we for our homes on Hawaii greatly delighted with the unexpected interview.

*From letter by E. W. Clark, Honolulu, May 5, 1857:*

You will be glad to hear of the safe arrival of the *Morning Star*. On the evening of April twenty-third we first descried her flag as she rounded the headland of



Diamond Point. The next morning the steamer took her in tow and she was soon alongside of the wharf. She had hardly reached the wharf before she was thronged with people eager to examine the *moku missionary* (missionary ship). "*He moku maikai*" (a fine vessel), was the universal exclamation. All were delighted with the vessel. Several thousand shares had been taken by the children here and in other parts of the islands. Preparations had been made, even before my return to the islands, to present the vessel with a flag on her arrival. This was a movement of some of the good ladies of Honolulu. This ceremony came off on Wednesday last. The children of the Sabbath Schools with the native and foreign shareholders in the vessel, assembled at their respective churches, and marched two and two to the wharf. The number assembled, children and adults, could not be less than three or four thousand; a novel spectacle for Honolulu. Chiefs and people, rich and poor were there. The vessel remained in port just one week. We made all dispatch to get her off to the Marquesas, as we wish to have her on her way to Micronesia as soon as possible. Rev. A. Kaukau and wife were ready to embark as a reinforcement to the Marquesas Mission. The ceremonies connected with his embarkation were attended by a full house in the stone church April twenty-nine. Mr. Emerson goes in the vessel as a delegate from our Society to the Marquesas Mission. A high chief by the name of Namakeha has received, also, an appointment as delegate from our Society to the same Mission.<sup>2</sup> Mr. Bingham will remain here and visit his native land until the return of the *Morning Star*. He is most cordially welcomed by the old friends of his honored father.

June 18, 1857. The unexampled progress of the missionary work at the Sandwich Islands is a fact now well

<sup>2</sup> Mr. Asa Thurston, son of the Pioneer Missionary of Kailua, Hawaii, went as first mate of the *Morning Star* on this her first trip to the Marquesas Islands.



known and generally admitted. But the work is not completed. The Hawaiian people have not arrived at full manhood. They are yet in their teens. They are just beginning to make provision for their own wants. And shall they be left to struggle on to maturity without the fostering care of the hand which has so long sustained them? If so, like the child abandoned just as the pitfalls of vice and temptation begin to gather round him, they will stumble and fall and their last state will be worse than the first. No, they must not be abandoned until they arrive at mature years. The American churches must still lend a fostering hand. Foreign pastors must still be maintained at all the important posts. This cannot be done without foreign help. The native churches will aid in supporting their pastors, but they are poor and have their own houses of worship to build and keep in repair and many other calls upon their charity. They can aid only in part in supporting their foreign pastors. We have spoken above only in relation to these islands. A wide field is opening in Micronesia. There are now in that field five American missionaries and their wives and seven Hawaiian missionary helpers, male and female. One more American missionary and his companion and from four to eight couples from these islands are about to embark for that field. These must all be supplied with houses, food and clothing, and the various means for carrying on their work. This will require, for 1858, from seven thousand to ten thousand dollars, besides the expenses of the *Morning Star*. The printing press is beginning to be a desideratum in that field and the brethren are calling for this important auxiliary in their work. This will require men and money. They are reducing the language to writing and hope ere long to give the people books in their own tongue. The brethren in that field are calling, also, for more missionaries. They are anxious to break forth on the right hand and the left, to the numerous islands studding that ocean, filled with immortal beings bound to the judgment, but now in the

lowest depths of heathenism. To meet these calls a much larger appropriation of funds will be needed for that mission. In the absence of estimates from the brethren of the field we cannot go into particulars. The above is a brief statement of facts in relation to the wants of this field and of Micronesia for 1858. If our resources are cut off, even in part, the work must retrograde, important advantages gained will be lost and islands, now waiting for the law of the Lord, must still wait until other generations go down to death.

In behalf of the Directors of the Hawaiian Missionary Society.

E. W. CLARK, *Committee.*

*From letter by E. W. Clark, Honolulu, July 20, 1857:*

My son-in-law, O. H. Gulick, has consented to go as second mate on the *Morning Star* to Micronesia. I suppose you would have no objection to the vessel being commanded and manned by missionary children, if they are well qualified for the work and disposed to engage in it. Rev. P. J. Gulick goes as a delegate from our Society. We send, also, a native printer and three or four other native helpers with their wives.

*From letter of Titus Coan, July, 1857:*

The *Morning Star* arrived at Hilo upon her return from her first trip to the Marquesas, July seventh, anchoring in Hilo Bay at noon. The children ran and shouted and others "caught the flying joy." The joyful event was celebrated by a grand meeting in the church, the foreigners of Hilo joining with the natives in the celebration. Mr. J. S. Emerson, the delegate, brought a cheering report of the beginning of the missionary work by the Hawaiian missionaries in the Marquesas Islands.

In my last letter I mentioned the illness of Chief Justice Lee and his baptism. On the morning of the twenty-

seventh of May he departed in peace. Dear, precious man! One must have known him to appreciate his worth. Mr. and Mrs. Bingham have spent a month in our family at Hilo and we have become greatly attached to them. They seem to have the true missionary spirit. He travelled with me on a tour through Puna, and addressed the native congregations with great acceptance.

*From letter by Titus Coan, Hilo, March 5, 1858:*

I have lately returned from a sixteen days tour in Puna. The people everywhere came out in masses and the season was most interesting. The local branches of the church were peaceful and active, and there was hardly a case of discipline to be attended to in the whole district. Several were received to the church on profession and some fallen members, who had long remained in a hardened state, were restored. The contributions in cash amounted to four hundred dollars. This was noble for a poor scattered people without a harbor, a vessel, a market, a store, or a white resident, living upon rocks and earning their pennies by the sweat of the whole body. This people have also made nearly a hundred miles of the best road on the island. We are building a new church edifice in Hilo. The building is up and being enclosed. The contractors are competent and faithful and the house, when completed, will be a substantial, a convenient, and a beautiful one. We have raised more than seven thousand dollars in cash and we are devoting our energies to obtain five thousand more. The native women are determined to raise five hundred dollars for a bell, and we think they will do it. We have many whole-souled Hawaiian ladies here. No special disease has visited our people and yet two hundred and twenty-seven members of this church have gone the way of all the earth. This list is greatly swelled by the sudden and mysterious disappearance of the packet *Victoria*, bound from Honolulu to Hilo. That mournful event confined fifty-eight mem-

bers of the Hilo church, besides many children and others not belonging to our communion. Though the disaster occurred in March, 1857, yet the hope lingered long that that ill-fated vessel would again appear. We, therefore, delayed our report of members lost in her until the painful reality was forced upon us. While the sinking of that vessel remained uncertain hope and fear held alternate sway in the hearts of our people. A dubious waiting and great anxiety prevailed in the minds of hundreds. Time rolled heavily on bringing no relief. No voice from the deep, no floating spar, no plank, cask, bucket, or chest, no women to tell the tale of that mysterious exit. At length deferred hope died in our hearts and the requiem commenced among the surviving friends of the lost. The solemn death dirge rolled over all our field, for there was hardly a hamlet in all Hilo and Puna which had not furnished its victim to this human hecatomb.

Four large sugar plantations are in progress in the district of Hilo. The call for many laborers has greatly increased the population of the district. Besides sugar, of which Hilo will probably soon furnish annually from five hundred to one thousand tons, our district ships coastwise considerable quantities of onions, lumber, hides, goatskins, calves, hogs, etc. Pulu, or fern down, is also an important and staple article of export. This soft, yellow, silken down, gathered from the exhaustless fern fields of Hilo and Puna, is much used in California for upholstery as a substitute for feathers, wool and hair. More than two hundred thousand pounds of this article has been shipped from Hilo during the past year. Men, women, and children engage in collecting it, and many of our usual villages are deserted for months at a time while the people are collecting pulu in the jungle. You are aware that my parish stretches more than one hundred miles along the eastern and southeastern shores of Hawaii. To the south my flock is scattered over eighty miles of lava fields sprinkled here and there with soil and verdure, but without a single stream of running water. For thirty

miles to the northward from Hilo a most enchanting landscape meets the eye. Valleys, hills, and plains are clothed in living green, the whole broken by numerous ravines and chiming with the voice of many waters. Over all this field I have passed three times during the year, making six long tours in all. My last tour in Puna is memorable from the fact that for the first time I was able to ride on horseback the whole distance of one hundred and thirty miles, a good road having been just completed over a wide lava field of fifteen miles and up a precipice of two thousand feet and an angle of some thirty degrees. The contrast between the present and the former comfort and safety of travelling in Puna and Hilo is great and encouraging.

In a recent tour through the more remote villages of Hilo, over seven hundred dollars were contributed, and all this with a zeal and cheerfulness which I have never seen equaled in any other people. In one small congregation, at an outstation, two hundred and sixty-six dollars were thrown joyfully into the Lord's treasury in one day. Surely we are encouraged by this fruit of the Gospel. A convention of females met at Hilo on the twenty-first of February to contribute money for a bell for our new church building. A large company assembled on the occasion, the meeting was opened with prayer and brief remarks, when the contributions were brought forward. The dollars rattled like hail until we numbered eight hundred and fifty-two. We had fixed on five hundred dollars as the sum to be raised for a bell and all were surprised at the amount paid in.

*From general letter of the Mission, Honolulu, June 4, 1858:*

Three of our beloved sisters have been called away by death.

Mrs. Elizabeth Rogers, widow of Edmund H. Rogers, died August 2, 1857. She had been an invalid for many



years and unable, perhaps most of the time, to extend her labors beyond the demands of her own family. The whole tenor of her life gave abundant evidence that her name was written in the Lamb's book of life.

Mrs. Mary R. Clark, wife of Rev. E. W. Clark, died August 8, 1857. She was a devoted and faithful wife and mother, and her death was an irreparable loss to the bereaved family. None could doubt her love to the people of these Islands, nor her devotion to the missionary work. She loved to meet with the women and children of Hawaii, and point them to the Saviour, while strength and voice remained to her.

Mrs. Pitman, who came to these Islands as the wife of Rev. Mr. Kinney, died on the sixth of March, 1858. Being left a widow with two small children, she was placed at Punahou, three years since, in charge of the Primary Department of the Institution, and was highly valued as a teacher. A year and a half later she was married to Mr. Pitman, a merchant of Hilo. For her to die was gain; but it left a blank which no stranger could fill.

*From letter by E. W. Clark, Honolulu, June 1, 1858:*

Ten years ago our large stone church was without a steeple or tower clock. It is now furnished with both. It had then but few permanent seats. It is now well seated. Our large stone church grounds were then in a wretched condition. They are now enclosed with a substantial wall of stone and mortar and leveled off and planted with trees. We had then at our outposts, seven in number, only thatched houses of worship, without floors or seats. These outstations are now all furnished with good frame or stone houses, with shingle roofs, and five of these houses are furnished with floors, seats, and pulpits, and four of them with small church bells. All this by their own money. When we consider that similar if not equal progress has been made in other parts of the islands we have reason to thank God and take courage.



This advance in externals indicates that the Gospel has taken strong hold of the people.

*From letter by D. Baldwin, Lahaina, July 2, 1858:*

We reached Lahaina, on return from a visit to the States, January thirteenth of this year. The people of Lahaina were delighted to see us back and manifested their joy for several weeks by bringing every day not only presents of food, but also little presents of money, and by relating to us all that had happened to them during our absence. On the twentieth of February a terrible whirlwind from the sea passed through Lahaina. Our church stood exactly in its track. It took the whole of the steeple and half of the roof at the opposite end of the church, and made of them one common pile of ruin on the east side of the building, scattering shingles and fragments of the boards all the way for a mile. This unexpected event threw sadness over our whole congregation, for they had just finished rebuilding the church at an expense of seven or eight thousand dollars, besides all the labor of the people for about eight years. The toil and expense seemed laid out in vain. It seemed as if the Lord frowned on His own cause. But this sadness was but momentary when I saw that the spirit of our good people rose equal to the occasion. They resolved to raise, as quick as the Lord would enable them to do it, three thousand dollars, which would rebuild the edifice. But though our house of worship is in ruins, the Lord's cause is not in ruins. We found that our praying people had not ceased to pray and we found evident tokens of the presence of God's Spirit among them. It would seem that at the same time that the great work began which is spreading over the country and to other lands, God began to pour out His spirit on this village in drops of mercy only at first.

The first evidence we saw of it was in a young man of thirty or more, named Obed Kuakini, the only son of our governor. He had spent his youth in dissipation,

was in all kinds of iniquity for nearly all the time we were absent and, taken altogether, seemed as hopeless a case as could be found in the place. But in December, 1857, he was awakened and converted and abandoned all his evil habits. From being one of the most deceptive, he began at once to deal only in truth, and he seemed to have no faculty at concealing his own sins or those of his associates. He went to all the meetings in the village, confessing more transgressions than any one had suspected of him, warning the old and the young, but, especially, his associates in sin. To me he appeared like an old experienced Christian. God was rapidly preparing him for a higher sphere. On the twentieth of March, just two and a half months from his conversion, he died suddenly, supposed to be from apoplexy. He is gone, but those short months of his faithfulness have left a deep impression on our village and especially on those deep in sin. There were some other cases of evident conversion and, I think, the feeling in the church and among the impenitent has gone on increasing to the present time. There is something wonderful in the way God is moving among us. We have seen nothing like it in this part of the world. The greatest transgressors are the ones who seem most affected and are the first to come and declare their purpose of serving God. Two weeks ago I spent the Sabbath at Oluwalu, a village seven miles south of here. The awakening there seemed even more universal than in Lahaina. I gave opportunity for any to speak who wished the prayers of the church. Old and young were rising on all sides, the most hardened sinners were the foremost to speak. They gave us, unvarnished, the black history of their lives. In Lahaina nearly all our oldest and most hardened backsliders from the church have come of their own accord into our meetings and as soon as any liberty is given they are on their feet, talking out what they have labored all their lives to conceal, asking the prayers of Christians, and they sometimes break out and pray for themselves. It is just the same

with the greatest sinners out of the church, they seem to be pressing for the Kingdom of Heaven, and our prayer is that they may not stop short of it.

Last evening, from four to seven, I was in as large a prayer meeting as I ever attended in Lahaina. I called on the women who wished to be prayed for to let it be known. Eight or ten spoke, some of them notoriously abandoned in time past, but the press of men, especially youths, who wished to make known their feelings was so great that they took the work out of the women's hands. I could not check them, for they were our most flagrant sinners. We stayed till dark, but not one-tenth could speak who wished. I cannot follow this history any further for want of time. I will only say, that such a state of things is so new among us that we cannot calculate results only as time develops them. How far there may be like tokens of God's presence in other parts of the islands, we have not had time to hear. We hope God is now on His way to show the riches of His grace in all nations. May Christians in America not cease to pray for the Islands of the Pacific at this time.

*From letter by W. P. Alexander Wailuku, October 25, 1858:*

A few weeks ago I accompanied our young Brother A. O. Forbes to Molokai to introduce him to the people of his charge. They received him with a good deal of enthusiasm. He has already a pretty good command of the Hawaiian tongue. He made an address of ten minutes on the Sabbath to the great congregation that was perfectly intelligible, and the low enthusiastic murmur of gratulation that rolled over the assembly was very interesting.

All hearts throughout the Islands throbbed with one great emotion at the news of the Atlantic Telegraph. Even the natives join in the enthusiasm when they hear that the wild lightning of the skies has been caught and turned and pressed into the service of men as a swift

bearer of dispatches. This event was celebrated by a magnificent comet that has been blazing in our western horizon after sunset during the past month, moving from north to south.

*From letter by Titus Coan, Hilo, May 16, 1859:*

The new church edifice at Hilo is completed. The cost of the house and appurtenances has been nearly thirteen thousand dollars in cash, besides a great amount of gratuitous labor on the part of the natives in collecting stones, lime, fuel, and other materials, in carrying lumber, in digging, leveling, grading, etc., and in assisting the workmen in a great variety of ways. Of the value of this labor it would be impossible to make an estimate. Several ship masters and their ladies have also assisted in contributing to a special fund for the pulpit. Among our distinguished patrons we received a donation from the King and the Queen and their suite on their last visit to Hilo. Many of the natives have done nobly in this work. Some have given three hundred dollars, some two hundred, and others one hundred dollars, fifty dollars, thirty dollars, twenty dollars, etc., besides special offerings at festivals and at dedication. Not a few have exhibited a most praiseworthy liberality in the enterprise.

*From letter by S. C. Damon, Honolulu, July 30, 1859:*

I have taken my pen to express a thought about the *Morning Star*, in the affair of salvage. It has been so ordered that she has rendered important service to commerce in the affair of the whaleship *Twilight*, wrecked on the Marquesas. Three of our principal merchants have awarded the *Morning Star* thirty per cent. Some think this not enough. Such I believe is Captain Hathaway's opinion, who commanded the *Twilight*. If the Board should frankly say to the owners and insurers of the *Twilight*: "We leave the matter of salvage entirely to your generosity," it is my impression that the Board

would eventually get more than thirty per cent. To take money for doing an act of humanity has the appearance of selfishness. It has proved a most noble deed on the part of Brother Bicknell, Captain Brown, and the *Morning Star*. It is my candid impression that if it had not been for Brother Bicknell all the crew would have been robbed, if not murdered and eaten. So thinks Captain Hathaway and the officers. Brother Bicknell has acquired an almost fabulous influence among the wild and savage cannibals of Marquesas. He is one of the most humble and modest men I ever knew.

*From letter by W. P. Alexander, Boston, Massachusetts, August 15, 1859:*

The ordaining of native pastors has not been a failure. Far otherwise, I consider it the clearest proof of our success as a Mission. No part of our field has exhibited more substantial prosperity than was exhibited in Keokea during the period that David Malo lived to be their pastor, or KaaNapali while Kauwealoha and his successor Kaukau were successive pastors there; both of whom are now noble and worthy missionaries in the Marquesas Islands. There, too, is Kekela, a burning and shining light, taken from the church at Kahuku, on the Island of Oahu, over which he had been ordained pastor. I might also mention Mahoe, taken from the church of Ewa, of which Brother Bishop was pastor, to aid H. Bingham in the Kingsmill Group, now called the Gilbert Islands. There are others holding up the light in the foreign field whom I might mention. And is not the fact that they have been found worthy to go forth as messengers of the churches to the heathen proof that we have not failed in our efforts to raise up a native ministry?

## PART III

# RESULTS

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### CHAPTER XXIV<sup>1</sup>

#### RETROSPECT

**F**ORTY years had passed since the first company of missionaries landed (from the brig *Thaddeus*) on the heathen, though hospitable shores of the Sandwich Islands. What had been done? We quote from an address delivered in 1857 by Hiram Bingham II, then passing through Honolulu for the first time since childhood, being on his way to establish another mission in Micronesia. He said:

It is scarce two generations since the first European vessel dropped its anchor among the snow-white corals of the Hawaiian Islands. These fair gardens of the Pacific were then inhabited by thousands of degraded barbarians, who were subjected to the most revolting cruelties. Their government, if such it might be called, was the most oppressive tyranny; their religion, worse than none at all; their language unwritten. Although while the missionaries were on their voyage thither, a few islanders, including the king, had given up their idols,

<sup>1</sup> We are greatly indebted to Mr. and Mrs. Robert Andrews of Honolulu, for their valuable assistance in the composition of this portion of the book.



discarded their tabus, priests and public sacrifices, thousands still clung to their gods. The horrors of civil war then laid waste these Islands. Passion, intemperance, infanticide, crime of every form knew no bounds. To such a people did the brig *Thaddeus* first bring the offer of Christian civilization. The method of its introduction marks the first period in their progress. Their language was speedily reduced to writing, their prejudices were sagaciously and successfully removed, and schools established. The printing press scattered its healing leaves into every village, by every stream and through every valley. Their progress soon advanced another step. Not only individual plebeians, but proud and cruel chiefs yielded to the power of the Gospel, encouraged their people to substitute for their heathen temples the churches of the living God, and for their Christian rites and amusements the arts of civilized life. The masses listened; and so imperative were their demands for Christian teachers that the benevolence of the American people, prompt and commendable as it was, for years was unable to furnish the needed supply. Their *third* period presents itself in their speedy growth in civilization. Rapidly did they adopt civilized institutions—the Christian marriage, the observance of the Sabbath, the establishment of written law based on inspired legislation. Scarce fifteen years had passed after the introduction of Christianity, ere thousands of pagans were converted, and tens of thousands more had received the advantages of a common school education. Thus were the people prepared for the *fourth* great step in their progress: for appreciating, adopting, enjoying and perpetuating a government, the form and desirableness of which are equaled only by those of England and America.

*A year later, in view of this great advancement, General S. C. Armstrong said:*

The most interesting feature of the times is, perhaps, the wonderfull spread of truth. Around us we have wit-

nessed its signal triumphs, and beyond us the lowest of our race are welcoming the glad tidings which it brings. This progress is principally influenced by two agencies, commercial intercourse, and the missionary cause. The spirit of enterprise and the spirit of philanthropy.

*In 1857, Prof. W. D. Alexander, in an article on "Science and Missions," remarks:*

Christianity civilizes in the broadest sense. Commerce, industry, science and literature all accompany her majestic march to universal dominion. Thus, while it denies the sufficiency of commerce alone to transform the savage, it encourages a legitimate commerce and even courts its alliance as one of its most important instrumentalities.

*Chief Justice A. F. Judd in the year 1860 made this undisputed statement:*

The Hawaiians are generally considered a Christianized people. They furnish to the world the most complete illustration of successful missionary enterprise. We have among us many living witnesses of the manner in which the dark, iron age of paganism was succeeded by the bright golden age, when the glorious beams of the gospel burst upon them, revealing to them the darkness and depravity which forty years of commerce had failed to dispel.

*Rev. A. O. Forbes, three years later, said:*

Were it not for the light of the blessed Bible shining upon these shores, merchants, mechanics, planters, farmers, tradesmen, lawyers, physicians, judges, artisans and citizens of foreign lands would not this evening be scattered throughout these islands in the peaceful pursuit of their various avocations. It is the wondrous influences accompanying the story of the cross which has here dispelled the darkness of heathenism and transformed a pagan nation into a Christian community. The Lord of the vineyard planted a goodly vine in these isles of the sea.

## CHAPTER XXV

### LATER HISTORY

THE "Pilgrims of Hawaii" were moved by one propelling, all-absorbing purpose, the conversion of the heathen, and to this they steadfastly adhered. This object, in 1860, had to a degree been attained. This nation, as a nation, had been measurably Christianized, and had its place side by side with other countries as a civilized land.

The American Board felt that they could no longer send out new missionaries, but how to bring the mission to a close was a serious problem. It was a unique problem in the history of missions, and to help wind up the work of the A. B. C. F. M., their secretary, Dr. Rufus Anderson, was sent to the "Sandwich Islands," arriving at Honolulu February 22, 1863. He assisted the Hawaiian Evangelical Association in adjusting the many delicate relations between foreign and native pastors, and in dividing up congregations in such a way as to gradually throw responsibility upon native churches and make the people efficient in self government.

This change gave the native pastors authority and responsibility without the experience and strength of character that comes from generations of civilization. So long as they had the old gray-headed Fathers—their beloved teachers—to lean upon, they did faithful

and efficient work. But one by one these Fathers finished their pilgrimage and went to their reward, leaving these untried Christian leaders to face such a multiplicity of trials as only those strong in the faith, and leaning on the Everlasting Arm, could endure. It is our privilege to follow them down the years.

After four or five years of experience in the working of the new system a member of the Association wrote: "Our attention was drawn mainly to the fifty or sixty Hawaiian members, ministers and delegates of the churches, who constitute the bulk of the Assembly. They are an earnest and wide-awake body of men. . . . The Hawaiian ministers are constant and intelligent readers of the weekly and monthly papers published in their language. They are leaders in every educational movement and have been the main agents in the establishment of perhaps twenty independent schools in various parishes. They are the conservative element—the guides of the people."

A year later, one of the older missionaries who had been rather skeptical concerning the success of the native ministry, wrote: "Our meetings of the Association have been full and earnest. For the first time we elected a Hawaiian moderator. We wish to induct our native pastors into all the duties to which they may be hereafter called."

In 1867, Rev. Franklin Rising, an Episcopalian clergyman and a member of the American Church Missionary Society, who spent some months on the Islands for the benefit of his health, reported: "I visited nearly every mission station on the whole group, with the religious, educational and social institutions. The

deeper I pushed my investigations the stronger became my conviction that what had been on the part of American Christians necessarily an experiment work in missions had, under God, proved an eminent success." "Every sun setting gave me fresh cause to bless the Lord for that infinite love which enables us to bring our fellow men such rich blessings as your missionaries have bestowed upon the Hawaiian race." "To me it seems marvellous that in so comparatively few years, the social, political, and religious life of the nation should have undergone so radical and blessed a change as it has."

The Jubilee, held in June of 1870, was a grand celebration of the Fiftieth Anniversary of the arrival of the mission. Dr. N. G. Clark, foreign secretary of the A. B. C. F. M., was here to honor the occasion. The King proclaimed June 15th a holiday and was present in person with his cabinet.

Exercises began on Sabbath morning, June 12, when the congregations of the two native churches united in the great stone church at Kawaiahao, where Rev. Mr. Kuaea preached a fine jubilee sermon, an hour in length, from the text: "A jubilee shall the fiftieth year be to you." Every seat was filled and the aisles crowded, 2500 being seated. A voluntary was played on the great organ by Mrs. Gov. Dominis, afterward "Queen Liliuokalani," and a short prayer offered by Rev. B. W. Parker, father of H. H. Parker, who has been pastor for fifty-three years in that same church.

In the evening Rev. Dr. Damon preached in the Fort Street Church from the same text to an English-speaking audience.

On Monday and Tuesday evenings Fort Street Church was filled to hear the reminiscences of Mother Thurston and Mother Whitney, the surviving members of the first company, and Rev. A. Bishop of the second company. Mother Thurston stood on the pulpit steps and made a powerful address. She was, doubtless, the first woman who ever addressed a mixed audience in Hawaii.

Wednesday, June 15, was the Jubilee. A procession of native soldiers, two companies of infantry and one of artillery, honored the day. The Legislature adjourned and the members in carriages joined the older missionaries in the procession. The younger ministers, native preachers and delegates, the faculty of Oahu College, the Alumni of Lahainaluna Seminary and the Mission Children's Society, with 800 or more children from the Sunday Schools, formed in procession and all marched to Kawaiahao Church. The decorations were beautiful. The inscription in evergreen, "1820-Jubilee-1870," was in front of the gallery, and beneath, the nation's motto: "Ua mau ka ea o ka aina i ka pono." (The life of the land is established in righteousness.) King Kamehameha V entered with Queen Dowager Emma, his cabinet, and diplomatic representatives of foreign nations, and was received by all the people standing, who sang "God Save the King." They were then seated on the right, while on the left sat the missionaries, and a great mass of 3000 or more natives filled the church. Prayer was offered by Rev. Lowell Smith. Addresses were delivered in English by Dr. N. G. Clark, of the A. B. C. F. M., Hon. C. C. Harris, and Hon. H. A. Pierce, and in native by Rev. A.



Bishop, eldest living missionary, by D. Kalakaua (afterward king), by Hon. Aholo of the Legislature, and by Rev. Kauwealoha, for seventeen years a missionary at the Marquesas Islands. "My country, 'tis of thee," was sung in Hawaiian, and a Jubilee hymn, composed for the occasion, by Father Lyons.

Dr. N. G. Clark of the American Board, then on a visit to Hawaii, said:

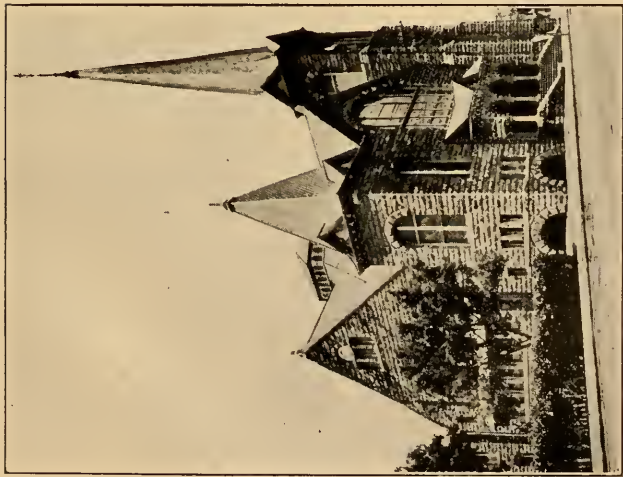
What may be the future of this nation we presume not to foretell. He who reads the signs of the times need be at no loss in judging of its import. For us, the past at least is secure. The story of the gospel on these Islands has gone forth to all lands and stirred the hearts and quickened the hopes of the Christian world.

Such was the tenor of all the addresses, and such was the condition of the church and of the country in 1870.

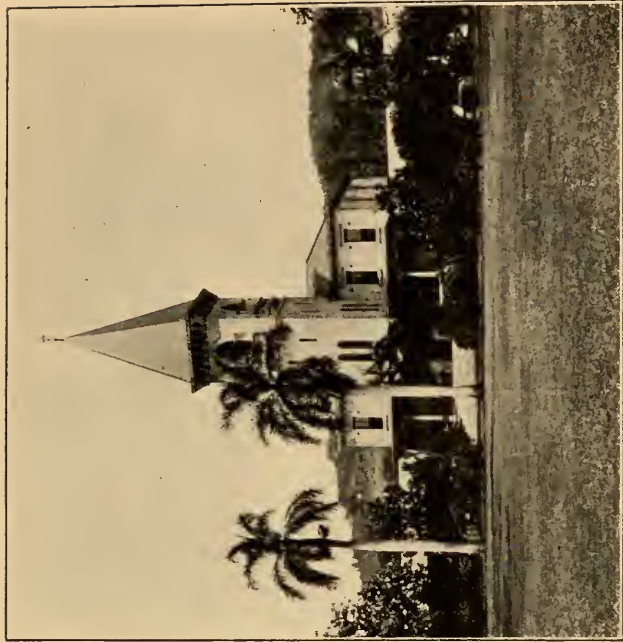
*Kamehameha III*, called "Kamehameha the Good," died December 15, 1854. He had always had in his cabinet men of ability and integrity, and his memory will ever be cherished with love and gratitude for the liberal constitution he gave his people, and for the right to hold property in fee simple. He was true to his country and to his people, and by them was greatly beloved.

On Dec. 15, 1854, at the age of twenty years, Alexander Liholiho, as *Kamehameha IV*, became king. He was a brilliant young man of pleasing address, and when two years later he married the accomplished Emma Rooke, he had the homage of all the people.

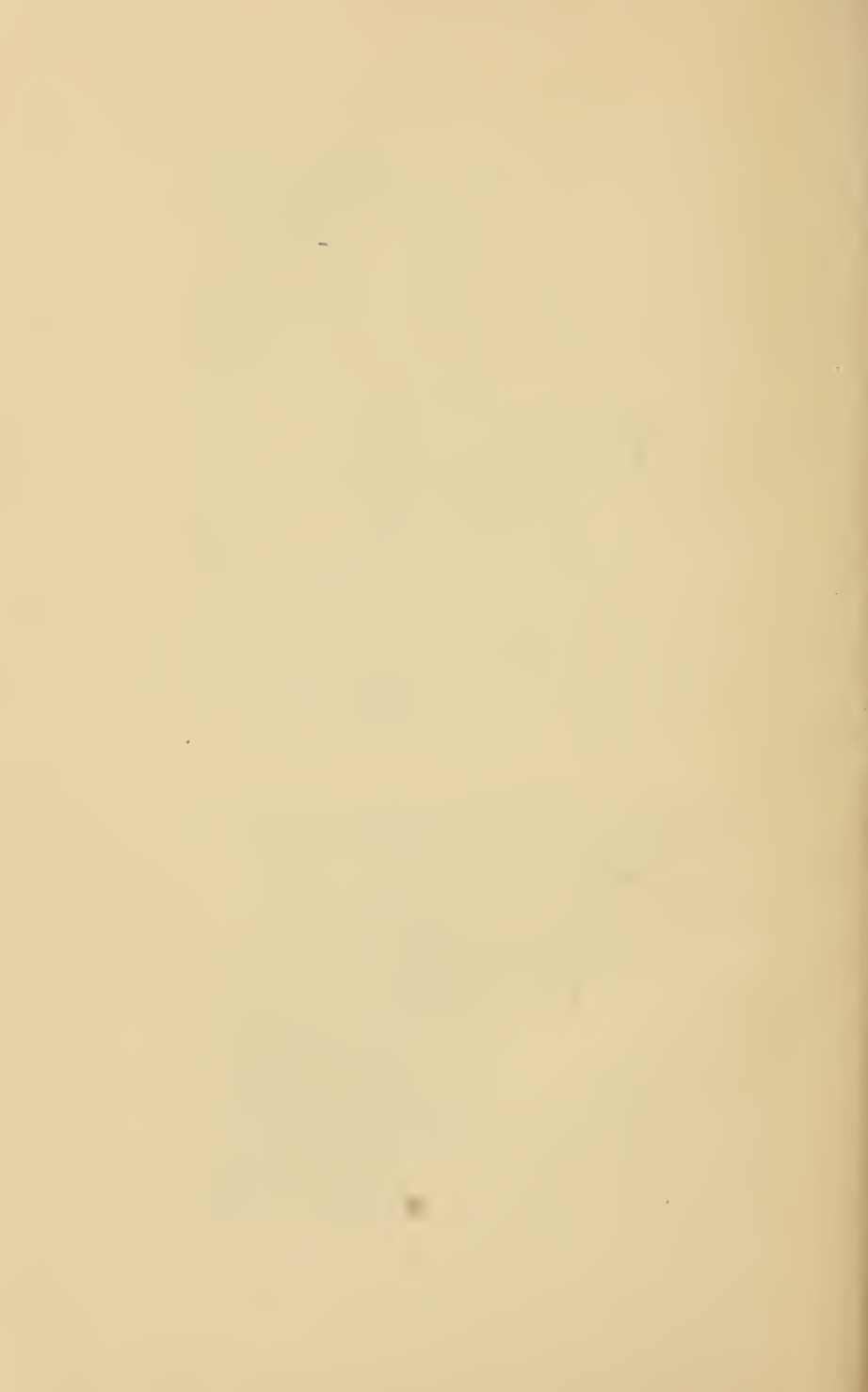
During his reign the Queens Hospital was founded. This last was, perhaps, King Kamehameha's greatest



Central Union Church, Honolulu; formerly  
known as Fort Street Church



Lunalilo Home for aged Hawaiians, founded by bequest of  
King Lunalilo



achievement—the blessing he left to his people. So greatly was Queen Emma interested in this project that she herself solicited subscriptions for it. A branch of the Church of England was established in Honolulu in 1862, and the Iolani College for boys and St. Andrews Priory for girls were commenced. The king himself made an excellent translation of the English Book of Common Prayer. Kamehameha IV died Nov. 30, 1863, and his brother Lot became king as Kamehameha V.

*Kamehameha V* reigned nine years. He was a man of strong will and practical shrewdness. He placed in his cabinet able men who were in sympathy with his views.

Prince William C. Lunalilo was almost unanimously elected on January 8, 1873, as

*King Lunalilo.* During his reign bitter feeling was created by the enforcement of the law for the segregation of lepers. There was disaffection, also, among the household troops, which resulted in mutiny. The king was taken ill in August and spent some months at Kailua, Hawaii, but finding no relief he returned, and died in Honolulu on Feb. 3, 1874, after a short reign of one year and twenty-five days. He left his estate to found the Lunalilo Home for aged Hawaiians, a gift that will create about his memory a halo of love and gratitude as long as there are homeless Hawaiians in this their native land. As Lunalilo had failed to nominate a successor there was great excitement over the election of a new ruler.

*David Kalakaua* being elected over his rival, Dowager Queen Emma, a riot occurred, to quell which the

Government was obliged to apply to the marines on board the war ships of the United States and Great Britain. Kalakaua was proclaimed king on Feb. 13, 1874.

The Reciprocity Treaty, in 1876, was perhaps the greatest event of his reign, for following it came a series of remarkable developments and improvements in the land. It presented such inducements to sugar culture that vast tracts of land were bought or leased for cane production, and wonderful exploits in engineering were accomplished. Mountains were tunnelled and rivers of water were carried across seemingly impossible gulches and made to flow uphill on their way to make the waste lands yield their quota of sweets to enrich the people. More laborers were needed, and within a few years 10,000 Portuguese had arrived from the Azores and Madeira Islands, Chinese were imported by hundreds until 1886, and Japanese came by thousands. There were Scandinavians also, and about 2000 men, women and children from the South Seas.

Liquor licenses were granted by the Legislature in 1885 for all principal places on the Islands, and in 1887 opium licenses were granted. Adventurers from the Coast arrived, who ingratiated themselves in favor with the King, for personal advantage, stirred up race hatred, and encouraged extravagant expenditures of public money.

The country, under the sway of these unscrupulous favorites, seemed fast going to ruin when, in 1887, a change was made in the constitution limiting the power of the king and giving more power to the Legislature and to the people. In Alexander's "History of the

Later Years of the Monarchy," we read: "During the next three years, in spite of the bitter hostility and intrigues of the King, the continual agitation by demagogues and repeated conspiracies, the country prospered under the most efficient administration that it had ever known.

In 1889 King Kalakaua's health began to decline, and in 1890 he visited California, but failing to receive the desired benefit, he passed away on Jan. 20, 1891, in the city of San Francisco.

On Jan. 29, 1891, *Queen Liliuokalani* ascended the throne. Her short reign of two years was a stormy one. The Legislature of 1892 passed the dreaded lottery bill and a bill to license the sale of opium. Other objectionable bills were barely defeated, and on Jan. 14, 1893, an attempt was made to abrogate the constitution of 1887 and to establish an Absolute Monarchy. This move was declared revolutionary, and on Jan. 17, 1893,

*A Provisional Government* was established, with S. B. Dole as its president. The first act of the Government was to repeal the lottery bill, and the latest opium bill. A special committee was appointed who sailed on Jan. 19, to negotiate terms of annexation with the United States. The commissioners were well received in Washington, but in the rush of the closing session, action was deferred, and the new Cleveland Administration failed to ratify the treaty.

A constitution was then drawn up for a Republican form of government—a constitution that has been favorably spoken of by many writers—and on July 4, 1894, S. B. Dole became President of *The Republic of Hawaii*.



In Nov., 1894, an uprising was planned; arms and ammunition, bought in San Francisco, were landed on the island ready for a midnight attack upon the Government buildings, the telephone and electric lighting plants, and the homes of the chief men of the Republic. But an efficient police reported the gathering, the Citizens Guard and the militia were called out, and the rebels were scattered, but not without a little bloodshed. Some of the conspirators were imprisoned and some were banished, but in time all were pardoned and became friends of the Republic.

## XXVI

### ANNEXATION

ON Sept. 8, 1897, a special session of the Senate of Hawaii was called to ratify the *Treaty of Annexation*, which was carried unanimously on Sept. 9. This was brought before the United States Senate and House of Representatives the following June, signed in July by President McKinley, and, on Aug. 12, 1898, President Dole formally ceded the jurisdiction and property of the Hawaiian government to the United States of America and the Islands became the Territory of Hawaii. It was an occasion of great solemnity, opened with prayer. There was made formal presentation of the Islands by President Dole, followed by acceptance by United States Minister Sewell. The guns on the grounds and on the naval ships in port belched forth the farewell salute to the Hawaiian flag, the band played "Hawaii Ponoi," and, in the midst of profound silence, the flag was slowly lowered from the central mast of the Executive Building, while tears of sorrow rolled down the faces of "kamaainas," or old residents, to whom the flag had meant so much. Then, as the clock struck twelve, amid the strains of the "Star Spangled Banner" and the firing of the national salute, the American flag was flung out to the trade-wind over

the Executive Building. It was truly an impressive scene.

The Spanish War and the occupation of the Philippines in 1898 brought troops of soldiers to Honolulu, where they were given rest and cheer by the way, all vieing to do honor to the "boys in blue." The Red Cross Society was established in Honolulu at that time.

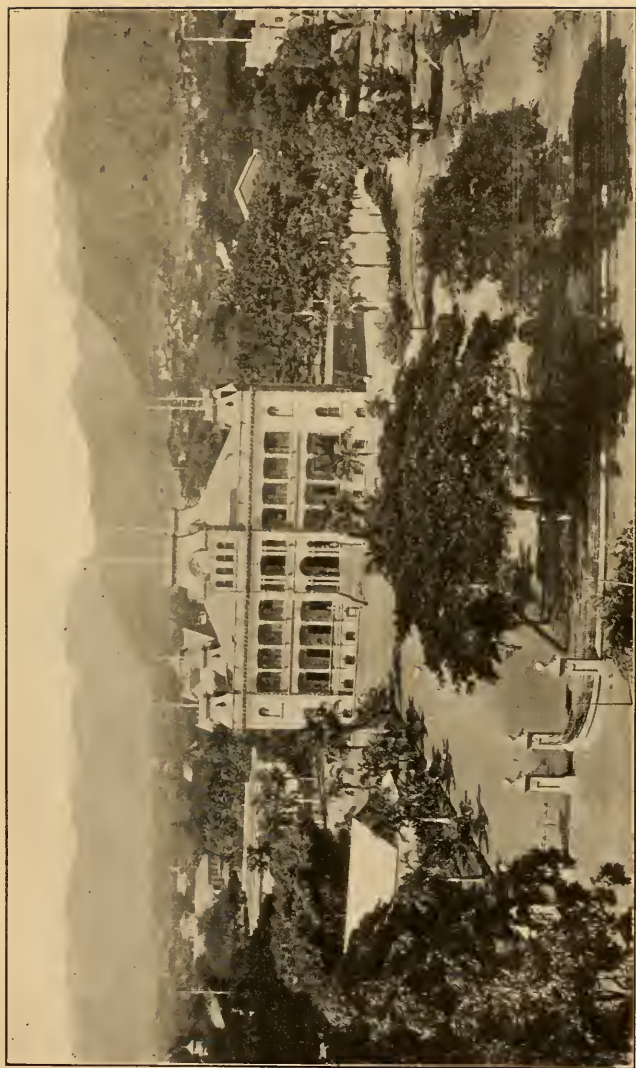
Great hopes were entertained for better things within the Territory, but the Legislature granted more licenses for the sale of wine, and wine clubs were formed which added to the long list of crime, disease and death. The minds of the people had been so poisoned that their best friends were not trusted.

Meanwhile the brave old Hawaiian pastors were left to battle almost alone. Rev. O. P. Emerson, in 1895, said that the Hawaiian character had been tried overmuch.

At the time of the launching of the church in charge of native pastors, there were:

Year	Churches	American Pastors	Hawaiian Pastors	Members
1863	25	16	4	19,725
1868	50	12	35	17,377
1888	57	1	32	5,235
1895	56	1	35	4,784

Thus there was in thirty years a falling off in membership of nearly 300%. Part was due to decrease in population, but Mr. Emerson gives other reasons, also. The Hawaiians were not strong enough to keep up, alone, the high standard to which they had attained. As one by one their old missionaries departed their restraining power was lost to the people. The Christian chiefs



The former Palace, now the Executive Building of the Government



and men of authority had passed with their influence for good, while the representatives of good government had been replaced by others, and political methods were corrupt.

The Hawaiian pastors were poorly supported. Their salaries were not paid promptly and they were obliged to engage in other work to provide for their families. Of course, some fell away, but on the whole they were worthy, faithful men, true to the cause of righteousness. Surely honor and praise is due them as strong, noble men who stand firm at such a time as this.

In 1898 Mr. F. W. Damon said: "The old missionaries were not reinforced, and on the shoulders of a native ministry was laid a burden too heavy to bear. There should be a foreign missionary on every island." This was accomplished in 1912.

W. B. Oleson, with his natural optimism and prophetic vision, said in 1889: "Protestantism made triumphs in Hawaii that thrill the world, and it is not going to flicker out like an exhausted candle. We must hold for Christ what has been won. It is a great inheritance of responsibility."

Thus ended the 19th century which had brought to Hawaii the Pilgrims with their life-giving message of civilization and religious liberty.

Mauna Loa celebrated July 4, 1899, by an eruption of lava from the slopes. In the latter part of the year, Honolulu was saddened by a visitation of Bubonic Plague with its attendant establishment of martial law and house to house visitation; and with this evil came the great fire which practically wiped out the whole of the congested district of Chinatown.



## XXVII

### RELIGIOUS WORK

**R**ELIGIOUS work in Hawaii for forty years, from 1820 to 1860, was under the care of the Pilgrim fathers and mothers. It was left by them to the Hawaiian Evangelical Association and to the Theological Schools which they founded and, also, to their children.

The Hawaiian Mission Children's Society supported one of their number, Dr. Luther Halsey Gulick, and his wife in Micronesia, and several Hawaiian Missionaries in Micronesia and the Marquesas Islands, and also educated their children in our Hawaiian schools. In all more than \$17,000 were spent on missions to other island groups during the first fifty years, and the help given to Kawaiahao and other home schools was more than \$50,000.

The "Cousins" not only gave money and cheer to foreign missions, they also gave themselves. Hiram Bingham, D.D., and his noble wife, devoted their lives to the Gilbert Island mission from 1851 to 1865; and, when health was impaired, they spent the rest of their lives in translating the New Testament, finished in 1873, the Old Testament, finished in 1890, and in making a dictionary. The first missionary, L. H. Gulick, when after nine years failing health drove him from the tropics, spent seven years in Honolulu as Secretary of

the Hawaiian Board, while his wife gathered the nucleus of Kawaiahao Seminary. Afterward their greater work was done in Spain, Japan and China. Other foreign missionaries among the Cousins were: Rev. John T. Gulick in China and Japan, Rev. O. H. Gulick, with his wife, Mrs. Ann E. Clark Gulick and sister, Miss Julia A. Gulick, in Japan, Rev. Theo. Gulick among the Jews, Rev. W. H. Gulick and Rev. Thomas L. Gulick in Spain. Misses Cyrene and Mary Van Duzee were for thirty and more years in Persia as Missionaries, and Mrs. Fanny Andrews Shepard and Mrs. Florence Andrews Niell went to Turkey.

Besides these, seven or more Cousins preached the gospel on the mainland, and at least five, Revs. S. E. Bishop, A. O. Forbes, H. H. Parker, J. P. Green, and O. P. Emerson followed in their fathers' footsteps here on Hawaii, as gospel ministers. Who can estimate the religious influence of Frank W. Damon and wife, whose lives were devoted to Chinese mission work in these Islands, or that of General S. C. Armstrong, who served in the Civil War, with other Cousins, and then founded the Hampton School for Negroes and Indians, which nurtured such men as Booker T. Washington. Not only has the pulpit of Kawaiahao church been filled for fifty years by the son of a missionary, but a well-equipped Sunday School, quite up to date, is conducted by missionary descendants. The other large native church and Sunday School, named Kaumakapili, has been helped financially and by personal presence and assistance by the daughter of the first pastor, Rev. Lowell Smith, and by her husband. The Kohala church, also, and others, could not have

continued their good work but for the children of the missionaries. They have done and continue to do much good work through the Fort Street Church—now the Central Union—and through the Woman's Board of Missions of the Pacific. Scores of Cousins became teachers in mission schools and in Sunday Schools, and there were many whose varied talents helped them to do their religious work by proxy, and supply men and means for advancing the work of the Fathers while they in politics or business have been promoters of peace, good order, good will and good government.

#### THE HAWAIIAN EVANGELICAL ASSOCIATION

The Hawaiian Board of the Evangelical Association was formed on June 23, 1863, and through the Board the work of the Association is done, one paid Secretary spending his whole time in the service of the Board and having oversight of all the churches.

The Secretaries have been:

Rev. L. H. Gulick, from 1863 to 1870.

Rev. J. F. Pogue, from 1870 to 1877.

Rev. H. Bingham, from 1877 to 1880.

Rev. A. O. Forbes, from 1880 to 1889.

Rev. O. P. Emerson, from 1889 to 1904.

Rev. D. Scudder, from 1904 to 1907.

Rev. W. B. Oleson, from 1908 to 1915.

Rev. H. P. Judd, from 1910 to —.

There have been but five Presidents and three Treasurers.

For twenty years the work of the Board was done among the Hawaiian people, and the records of the

Association Meetings are kept in the Hawaiian language.

During the latter part of this time there was a great decrease in the population. There was great unrest also. Hawaiians were selling their homes, deserting the churches and crowding into the towns to make room for sugar, and Asiatics were filling their places. As Providence opened the way the Hawaiian Board began to reach out to other nationalities.

The first evangelistic work among the Chinese was in 1868, when through the great interest Dr. S. C. Damon felt for them, a Sunday School was started in the Fort Street Church. In 1878 Rev. Dr. Hyde, in connection with Dr. S. C. Damon, organized a Chinese church. The Chinese, with the help of foreign friends, raised money and put up a church building themselves in 1880. Four years later Mr. F. W. Damon returned from China with his bride, formerly Miss Mary Hopper, born of missionary parents in China, and they two, with wonderful zeal and good judgment carried on the Chinese work in Honolulu.

A large immigration of Japanese arrived in 1886 with their Consul-General. Dr. Hyde established for them a regular preaching service in Queen Emma Hall, speaking through an interpreter. In 1887 Mr. Miyama, from the Methodist church of San Francisco, came to Honolulu and services were conducted in the Japanese language. In 1888 the first Japanese church was organized in the Fort Street Church, and Mrs. C. M. Hyde tells us that "at the time of the baptism of the first converts it was a striking spectacle that was presented with Consul Ando at one end of the kneeling

penitents and his yard man at the other, some thirty or forty bearing testimony."

In 1894 Rev. and Mrs. O. H. Gulick were transferred from mission work in Japan to Hawaii, and took charge of the Japanese work under the Hawaiian Board. During the next few years ten preachers and evangelists were procured from Japan at a cost of \$4,080, the Lyceum on Nuuanu Street was purchased, night schools were held for instruction in English, and day schools for Japanese lessons.

A Portuguese Protestant Sunday School was begun by the Woman's Board of Missions of the Central Union Church in 1887, and in 1892 a church was organized with Rev. A. V. Soares as pastor. In 1893 a kindergarten and schools were organized, and later a beautiful little church was built on Miller Street. Churches have since been established at Hilo, Hawaii, and at Paia, Maui.

The present publications of the Hawaiian Board are "The Friend," which was founded in 1843 as a temperance paper by Rev. S. C. Damon, and has reflected the religious life of Hawaii for over seventy years; the "Ka Hoaloha," a religious paper printed in Hawaiian, containing the International Sunday School Lessons, with a recently added English department, and having a circulation of 1400; the "Kekahunaao," a paper for Hawaiian ministers and Christian workers; and "The Tomo" a Japanese evangelistic paper; also "The Yan Bo," a Chinese paper, and "The Ang Abyan," a Tagalog Filipino paper.

With the one exception of *Kekahunaao*, the titles of these six papers mean, the friend.

## XXVIII

### EDUCATION

#### THE TRAINING OF HAWAIIAN YOUTHS FOR THE MINISTRY

**T**HE earlier Hawaiian Ministers were prepared for their work in the Lahainaluna Seminary, and, also, by the personal teaching of individual missionaries.

In 1863 Rev. W. P. Alexander entered, in Wailuku, Maui, upon the instruction of some of the graduates of Lahainaluna Seminary with the view of their preparation for the gospel ministry. This most valuable training school fitted several of the leading men in the pastorate for the work that they have accomplished. Later Rev. D. D. Baldwin carried on the same line of instruction of a few promising young men in Honolulu. In 1877 Rev. Dr. C. M. Hyde established a school for the education of Hawaiian youths for the Gospel Ministry, and carried it on ably and successfully for twenty-two years. Death brought his labors to a close in 1899, at which time it was said that four-fifths of the pulpits of the native Hawaiian people were filled by those whom he had trained. Rev. John Leadingham, who had been for a few years associated with Dr. Hyde, carried on the school till 1905. Upon the departure of Mr. Lead-



ingham in 1905 there was an interval without any special training of ministers for the Hawaiian people, but for the past three years there has been established a permanent training school for ministers under the leadership of Rev. Messrs. Erdman and Frank Scudder. The instruction imparted by Messrs. Alexander, Baldwin and Hyde was entirely in the Hawaiian language, while the later instruction, since the time of Dr. Hyde to the present, has been in English.

As a result of these schools there are today forty-five native Hawaiian ministers, and these all are united in the one Hawaiian Evangelical Association of Congregational churches.

At the present time the younger members of the Hawaiian churches are beginning to demand ministers who shall be able to conduct their services in the English language.

#### SCHOOLS AND SEMINARIES

*Maunaolu* (The Beautiful Mountain) *School* was opened on East Maui as a family boarding school for girls in 1861, by Rev. and Mrs. C. B. Andrews.

In 1864 it passed into the hands of Rev. and Mrs. J. Porter Green, Miss Mary Green and Miss Mary Parker. But in 1869 the building was destroyed by fire and the school disbanded.

In 1871 the school was reopened and Miss Helen E. Carpenter was for twenty years its faithful, devoted Principal.

In 1898 a fire again destroyed the Maunaolu building.

Through the generosity of Mr. H. P. Baldwin a more modern building was erected at Sunny Side Paia, into which the school moved in October, 1900, with a full corps of teachers and modern appliances. They have a beautiful home life, and continue to send out well-equipped graduates.

*The Kawaiahao Seminary* for girls was opened in 1864 by Mrs. L. H. Gulick in the old printing house, which stood where the Mission Memorial Building now stands. It began with eight pupils, but the numbers increased until in 1867 it blossomed out into Kawaiahao Seminary with Miss Lydia Bingham as Principal. In 1877 the school came under the care of the Hawaiian Board. At first Hawaiians and Micronesians were received, but year by year Chinese, Japanese, Koreans, Germans, and Portuguese were welcomed, all blended into one happy family. In 1908 a large stone building was erected in Manoa Valley by generous friends, and the school removed from the city to the beautiful suburbs. In its new home, and under an efficient principal it has grown in numbers, including among its pupils girls of many nationalities. It is now the Girls' Department of The Mid-Pacific Institute.

*The Boys' Department* of The Mid-Pacific Institute began as Mills School for boys, founded by Mr. and Mrs. Frank Damon in 1890 for Chinese youth, and continued under their efficient loving care until 1910, when it was transferred to a fine stone building in Manoa Valley, a short distance from the Girls' School. It now educates other nationalities besides Chinese and has a large corps of teachers.

*The Haleiwa Seminary* was begun in August 7, 1865,

when Rev. and Mrs. O. H. Gulick brought their family school from Ka-u, Hawaii, to Waialua, Oahu. The departure of the Gulicks as missionaries to Japan in 1870, left the school in charge of Miss Mary E. Green, who for over ten years labored energetically and successfully until failing health caused her resignation, and the abandonment of the school.

*The Kohala Girls' School* was founded by the Rev. Elias Bond, who devoted his energies from early dawn till darkening hours to the speedy accomplishment of the work. It was opened Dec. 1, 1874, with Miss Elizabeth Lyons as Principal. With heroism and zeal she led her band of truth seekers till 1882. The school was then closed till 1889 when Mr. Bond made over the property to the Hawaiian Board. It still exists, and has a regular course of study with industrial training.

*The Kamehameha Schools* sprang up full fledged and equipped for work through the magnificent gift of the founder, Mrs. Bernice Pauahi Bishop.

*The Boys' Department* was opened in 1886 with Rev. W. B. Oleson as Principal, and the *Department for Girls* about ten years later. No expense has been spared to make these model industrial schools, the standard being high and the teachers excellent.

These and some other boarding schools, which continued for a short time, have been of inestimable benefit to these Islands, in raising up educated Christian men and women to carry on the work and be the intelligent parents of the next generation.

Mention may here be made of *Saint Louis College for Boys*, and the *Roman Catholic Convent for Girls*, and, also, of *The Iolani College* and the *Priory for Girls* of

the Episcopal Church. These and other Christian schools and homes for Japanese and Koreans, all are contributing to the enlightenment of the several races upon our island shores.

*The Common Schools*, which extend to every part of the islands, are under the care of the Government. They are all taught in English and many of the teachers are well educated ladies from the mainland. There is a Normal School and a High School in Honolulu, and High Schools on Hawaii, Maui, and Kauai. Kindergartens, for the little children, have been established by benevolent societies.

## XXIX

### LANGUAGE

**T**HE "Missionary Herald" of September, 1911, speaking of the many languages used in Eastern Turkey, said regarding the ordination of a minister: "The Scripture was read in Turkish, the ordaining prayer offered in Arabic, the charge to the pastor spoken in Armenian, while the red-hot charge to the people was in the terse and incisive Kurdish." Thus, four out of the five languages employed every Sabbath in preaching the gospel in the Mardin field, were used in this service with one congregation.

In the Hawaii of today we have the following languages in daily use by different sections of the people: The Hawaiian, English, Japanese, Punti Chinese, Hakka Chinese, Portuguese, Korean, Filipino, and the Porto Rican. Of these many languages, the English may be said to be the conquering tongue, as it is taught in all the schools and is a medium of communication amongst all the children and young people, both in the street and on the playground.

The gospel is preached by pastors and evangelists from week to week to each of the assemblies of these people in their several native languages. The hope for future unity and development is in the thorough command of the English by all these races. The process,

which calls for great patience, will require some time. The eagerness of all to acquire the English language, furnishes the great hope for future unity.

The young people of the Hawaiian race now living, and under twenty years of age, many of them, care very little and know still less of the distinguished names of Hawaiian history. Their school days of the past fifteen or twenty years have been largely under the guidance of American school teachers, whose utmost effort in the earlier stages was to educate the youthful ear and tongue to discern the difference between pokeko and potato, and to whom the famous names of Kamehameha, Kaa-humanu, and Kapiolani, signify but little. Their schoolmates and playfellows have largely been of the Chinese, Japanese, and Portuguese nationalities whose common language has been the conquering English.

You address a youth with the liquid and lovely *Aloha*, and he will reply *Good Morning!* Of pride or love for his mother tongue he has but little. It must be so. The English is the common language of the present and coming inhabitants; the language of literature, the language of business, the language which all wish to know and seek to learn.

The Hawaiian speech no longer guides the people or their rulers. It is sought by none except the antiquarian. So soon may a small race and its language pass from the earth!

Virtually all the schools for native Hawaiians were at first taught in the Hawaiian language, whether private schools or public common schools. Change was made in the public schools, and in nearly all other schools, from the Hawaiian language to the English language between



1880 and 1890. The change was fully accomplished in 1892.

The American Board's Mission to Hawaii has been an example and inspiration to all modern missions and missionaries through the transformation of these Island people. It is an object lesson to the world, of the success of gospel missions.

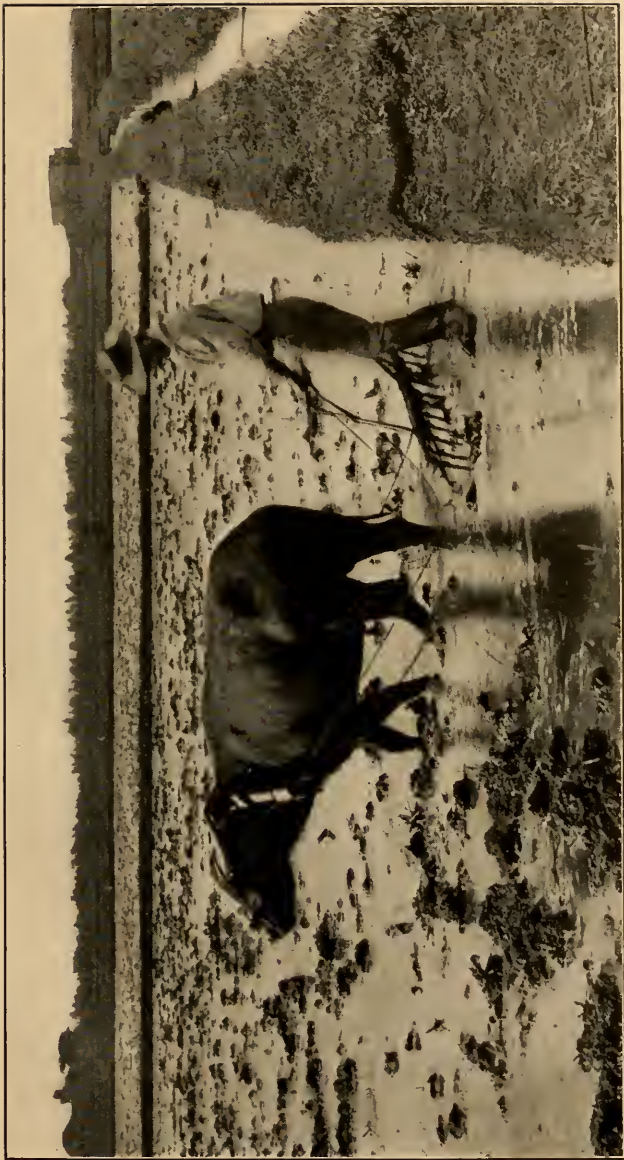
The exercises of the Annual Meetings of the mission for the first forty years were conducted entirely in English, the assembly being composed of the English speaking missionaries.

In 1863 the scope of the organization was enlarged, and from that time onward the Annual Assembly has consisted of the pastors, mostly Hawaiian, and of delegates from the several churches, and all conducted in the Hawaiian language.

The meetings of the Annual Association of the churches and also of the Local Island Associations, are still conducted in the Hawaiian language, as is natural. In these later years the several English-speaking Congregational Churches, as also the Japanese, Chinese, and Portuguese, of the Congregational order, have representation in both the several Island Associations and in the Annual Association, which latter combines all the Congregational Churches of the group.

Ere long all the business and services of these Associations must be conducted in the only language common to all, namely, the English.

As in Turkey, so in Hawaii, the language question is the gravest and most difficult problem to meet in the program of progress.



A Water Buffalo preparing the land for Rice Planting



## XXX

### AGRICULTURE

**A**MONG the pioneer missionaries was a farmer, Daniel Chamberlain, who came to instruct the natives in agriculture and the rudiments of mechanical arts, but he found little opportunity for his services and remained only three years.

The primitive Hawaiians had a system of agriculture unique in form and efficient in operation, furnishing, in favorable years, abundant food for the 150,000 people who filled the land. Indeed, they had one substantial vegetable, almost unknown in civilized lands, the *taro* or *kalo*. This tuber, raised in flooded patches, wherever in low land perpetual running water could be led, constituted the staff of life for fully four-fifths of the population.

In 1835 the mission decided that "Little can be done (in agriculture) at present. Nevertheless we regard the subject as of sufficient importance to warrant us in encouraging the growth of cotton, coffee, sugar cane, etc., that the people may have more business on their hands and increase their temporal comforts." To this end, every mission station became an oasis from which seeds and cuttings of flowers, vegetables and fruit trees were distributed throughout the country districts. We read especially of the success along these

lines of Mr. Locke, of Waialua, Oahu, Mr. Ruggles, of Kona, Hawaii, and Mr. Goodrich, of Hilo and, later, of the cultivation of wheat under Mr. Green, of Maui, and Mr. Shipman, of Ka-u, Hawaii.

*Cotton* culture was given a trial in the 'thirties and Miss Lydia Brown was sent by the American Board to teach spinning and weaving. A second attempt was made in 1863, promoted by H. M. Whitney through the *Advertiser* and *Kuokoa*. Choice seeds were distributed and machines for cleaning and preparing for market introduced, and the quantity and quality increased till 1866, when twenty-two thousand pounds were exported. After the Southern States recovered from the Civil War Hawaiian cotton ceased to be exported.

*Coffee* was grown in small quantities in early times by missionaries and others, and Kona, Hawaii, has given its name to the delicious Kona Coffee of commerce, the export of which the past year amounted in value to nearly a million dollars.

*Rice* was one of the products that appeared soon after the organization of "The Royal Agricultural Society" in 1850, which did for the country what the "Bureau of Agriculture and Forestry" did in the 'nineties. Great excitement prevailed after its introduction and large tracts of taro land were planted to rice, the quality fully equalling that of South Carolina rice. There were, in all, about ten thousand acres planted to rice, producing usually three crops in two years. The cultivation of rice has been prosecuted largely by the Chinese immigrants who were brought to Hawaii, in the middle of the nineteenth century, in the interest of sugar planting. For fifty years rice held second place in agricultural

products, but other crops now far outrank it in value.

*Pineapples* reached second rank in exports in 1912, though the first shipment of eighty cases was only made in 1890. So rapid has been the advance in the culture of the fruit and the growth of the trade, that in 1913 there were exported 360,000 cases, and the record next year was 1,000,000 cases of canned fruit and 100,000 cases of juice, valued at \$3,500,000. The fresh fruit, also, is being placed upon the market.

*Sugar cane* was indigenous and sugar, though of inferior quality, was exported as early as 1837. Later improvements were made in grinding, boiling, draining, and packing. Steam was introduced, vacuum pans installed, and new machinery set up, till choicest grades were turned out in great quantity.

Then the Reciprocity Treaty, passed in 1876, brought marvellous changes and financial prosperity. Within the next fifteen months eighteen new plantations were started; land was bought and leased at exorbitant prices; heavy machinery was imported and immense schemes for irrigation were carried through. The artesian water-supply and other irrigation projects brought under cultivation thousands of acres of once barren land. Within one year the Haiku Ditch, through the energy, skill and faithful work of its promoters, engineers and a great gang of men, blasting, tunneling, piping, and flume-making had carried the water from windward Haleakala to Haiku plantation, seventeen miles away. That was the first, followed by many others, through mountain fastnesses, impassable gulches, and a wonderful tangle of tropical vegetation. The last, finished in December, 1915, was, perhaps, the



greatest, when a tunnel three miles long pierced the Koolau mountains—the backbone of Oahu—to carry waste water from the windward to the other side of the island, and estimated to carry 125,000,000 gallons daily. Sugar has been “king” in leveling the hills, building railways, making roadways, and starting steam lines across the Pacific. The sons of the Pilgrims of Hawaii have, some of them, devoted their talents and energy to its interests. Engineers and financiers of note have given of their skill, and thousands and thousands of laborers have been brought from many nations to do it service. The total sugar crop of Hawaii in 1914 amounted to 617,038 tons, the value of which was between forty and fifty millions of dollars. Sugar has brought to this country business and commercial prosperity. It has, also, brought a multitude of heathen, and some evil customs to our shores. It has, also, afforded an opportunity to extend the influence of the pilgrims of Hawaii to all the shores of the Pacific.



Picking Pineapples



## XXXI

### COMMERCE, EARLY SHIPS

THE commerce of the Pacific, which inevitably includes the commerce of Hawaii, was at first prosecuted in American and English sailing ships from Atlantic ports around Cape Horn, creeping up the western American coast. The vessels brought the products of more advanced countries, and took wheat, ores, guano, timber, hides, tallow and furs. When they reached across to Siberia, China and the West Indies, they met the Cape of Good Hope current which had already brought the Dutch, Portuguese, and Spanish traders. In its western progress, commerce swept away the sandal wood of Hawaii—which was all it had to sell; which was immediately converted into gold for the merchants, but returned little to the islands. This sandal wood was taken to China where it was used for fragrant burnt-incense, and, also, for furniture. This trade began in 1810, and ceased about twenty years later when the sandal wood of the islands was exhausted.

But commerce was preceded by National vessels of discovery, whose first object was to impress the people of new lands with the power and dignity of the rulers whom they represented. On such service was Captain James Cook, R. N., in his visits of 1778, and 1779; but

though a commander of tried ability, he allowed himself to be caught in a trivial quarrel with the natives and lost his life. On such service came Captain George Vancouver, R. N., and added his own high-minded philanthropy to the prestige of his government. On such service came the United States exploring squadron in 1840, and 1841, and added greatly to the world's fund of exact information.

Every nation on earth, that has a navy to exhibit, has sent its naval ships here, at one time or another, with expressions of good will which have been as courteously returned. Some notable exceptions to this rule, occurring in the first half of last century, arose from the inability of the commanders to allow that the Hawaiians had any right to make laws which they were bound to respect. Such was the visit of the United States Schooner *Dolphin*, in 1826; and such were the visits of the British frigate *Carysfort*, in 1843; and of the French ship-of-war, *L'Artemise*, Captain Laplace, in 1839; and *Poursuivante*, Admiral Tromelin, in 1849; which were all attended by high-handed attacks on the dignity and peace of the Hawaiian Government.

#### HOME FLEET

Naturally, the king was the first ship owner of the islands and many were the glittering baits, in the shape of small sea craft, which he eagerly snapped up and for which he paid exorbitant prices. They were generally short lived. In 1837 the king's fleet consisted of the *Kai*, a full rigged brig, (formerly called the *Don Quixote*), and ten smaller vessels as attendants. When not on special duty these plied, irregularly,



A Japanese fishing boat, one of a fleet which makes its center in Honolulu.





among the islands. Natives were all loyal subjects to the king and were free passengers, the number being limited by the seating capacity of deck and cabin. The passengers provisioned themselves and, while food held out, they did not mind how many days they were afloat. About 1840 it became the practice, at Dr. Judd's suggestion, to make a charge for exclusive use of the cabin.

The queen of her time was the new and beautiful royal yacht, *Kamehameha III*, acquired in 1846. She had high bulkwarks, a flush deck, a spacious cabin below, and six brass guns mounted in man-o'-war style. She was carried off by the French in 1849, without reason or recompense.

As the foreign population and its business needs increased, the inter-island schooners were greatly increased in number and sea-going efficiency. In 1848 there were sixty-seven vessels having Hawaiian registry. To mention only one out of a number of those which were favorites of the travelling public, the *Nettie Merrill* combined beauty, speed, and carrying capacity. She made weekly trips to and from Lahaina, also loading up with sugar at Makena, and her going rate was called steamer time.

#### WHALERS

The recurrent visits of a fleet of whaleships in our island ports was a great factor in shaping the history of this people, and the results were mixed—great pecuniary gain and great moral loss.

The ships' principal needs were water and fresh provisions; and the favorite ports of call were Honolulu, Lahaina, Hilo, and Waimea, Kauai, with a grow-

ing preponderance for the first named for obvious reasons.

#### STEAM

The first steam vessel to enter Honolulu harbor was H. B. M. S. *Cormorant*, and this was in the year 1846.

The *Kilauea*, which arrived here in 1860, was the pioneer of a fleet of schooner-rigged screw steamers, which has continued to this day. In the 'Seventies the enterprise of steamship building resulted in the formation of the Wider Steamship Company, which absorbed the greater part of the freighting and passenger business of the islands. This company, later, was merged with the Inter-Island Steam Navigation Company, which now covers the group having control of an efficiently managed fleet of steamers with regular sailing days and mail carrying contracts, ensuring weekly communication with all parts of the islands and semi-weekly with the more important points.



The Maunakea. A sample of the Inter-Island Boats



## XXXII

### THE TWENTIETH CENTURY

THE Twentieth Century brought to Hawaii a brighter outlook. The great fire in Honolulu on January 20, 1900, with its terror, destruction, and despair, proved a blessing in disguise, wiping out the plague that had lain as a pall upon the city for months, and waking up the people to the need of a cleaner city and better building laws. So the great upheaval through which the country had passed, left it more stable and there began to rise from out the ashes of discord and distrust a kindlier feeling and a gradual return to civic righteousness through a strength born of conflict and peril.

*The Political Condition:* Hawaii has been blessed with wise and conscientious Governors. Governor Dole steered the "Ship of State" through the troublous waters of Annexation, and readjusted the laws to conform to the new environment. Governors Carter and Frear were worthy successors of Governor Dole.

The Legislature made excellent laws on the whole, but continued to license saloons, and the police failed to execute such restrictive laws as were passed and, consequently, with the incoming of all classes of foreigners, crime and poverty increased. The "Strangers Friend Society," organized in 1852, and church benevolent so-



cieties looked after the poor until in 1899 the "Associated Charities" was organized and took over the problem.

*Improvements:* In Honolulu and on Oahu the Rapid Transit opened up five miles of road in 1902; dredging of Pearl Harbor was begun and wireless telegraphy made rapid strides; in 1903 the Aquarium was opened. The McKinley High School Building and the Children's Hospital were erected in 1910 (The Leahi Home for Incurables had been built at Kaimuki in 1900). The College of Hawaii, established in 1909, completed its new building and graduated its first class in 1913. The new Y. M. C. A. Building was erected and occupied in 1911, and The Mid-Pacific Institute was completed in 1912, and in that year volcanic observations were inaugurated at Kilauea. On October 21, 1911, the "Territorial Library" superseded the "Honolulu Library," established in 1879, but on February 1, 1913, the beautiful new "Library of Hawaii," the gift of Carnegie, was open to the public, absorbing the Territorial Library and housing, also, the "Historical Society's Library" on its fireproof shelves.

The King's Daughters Home, at Kaimuki, for the aged, was completed in 1916.

The Young Hotel, stretching from street to street in the heart of the city, and the Moana Hotel, almost overhanging the sea at Waikiki, are filled with tourists.

New wharfs at Honolulu, Hilo, and Mahukona have been built.

The great floating Drydock at Pearl Harbor and the villages that have sprung up as if by magic at Forts Schofield, Shafter, De Russy, and Ruger, to house our

country's defenders, show our relation to the United States Government.

At Hilo the new breakwater begun in 1910 has rendered possible new wharves, and the Hilo-Hamakua Railroad has opened up plantations and homesteads situated in the most picturesque lands of Hawaii.

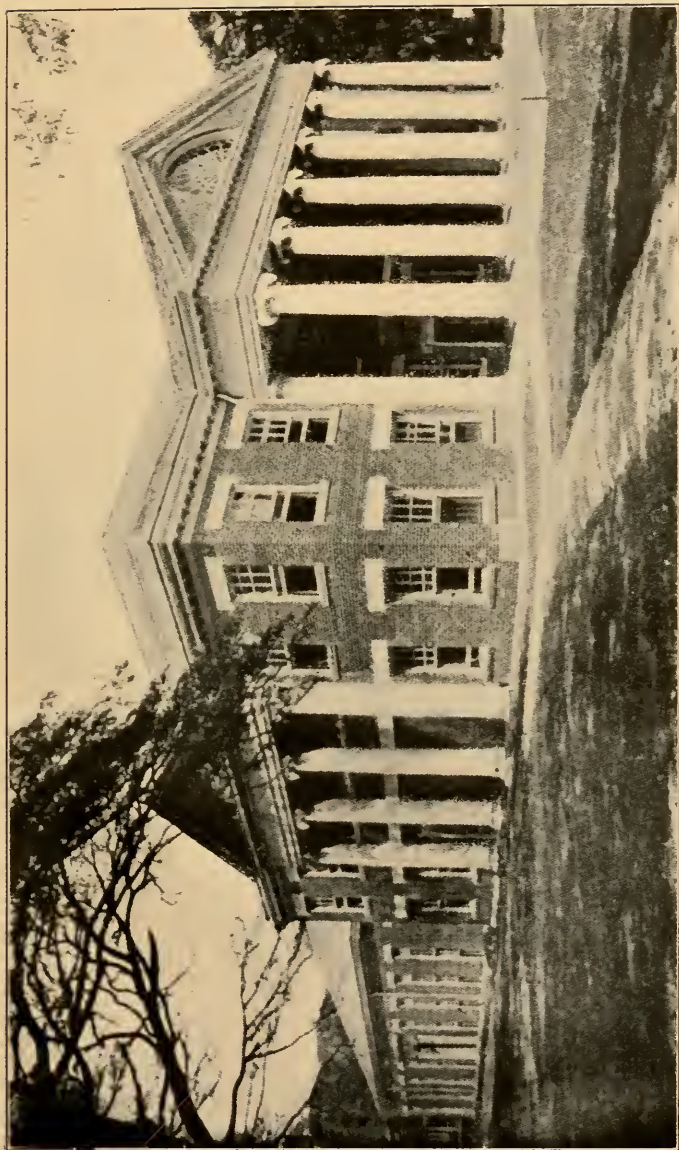
*The Educational Advance:* Educational advance during the sixteen years of the twentieth century has been great. Many open-air bungalow school rooms have been built.

*Hawaiian Mission Children's Society:* This body finding that as a benevolent society their gifts were duplicated by themselves in the Hawaiian Board, resolved to change the constitution, making this a memorial society. To this end a Charter of Incorporation was obtained on August 14, 1907, "for the purpose of perpetuating the memory of the missionary Fathers and Mothers who brought Christianity to these Islands, also of promoting union among its members, of cultivating an active missionary spirit, stirring them up to good deeds, and assisting in the support of good works."

The Society took possession of the "Old Mission Home" on April 4, 1908, and in 1909 the Chamberlain House was added to their equipment and to these headquarters have been gravitating all records, letters, journals, and literary productions of the Fathers, also photographs, daguerreotypes and paintings, with old furniture used by them in olden times, together with the photographs of their descendants. In this place has been prepared by the Recorder, R. W. Andrews, a book of genealogies of the missionaries to Hawaii and their descendants to the fourth generation; and from these

headquarters goes yearly a report, giving name and residence of its 1004 members, with a list of marriages, births and deaths and such other items as may be secured. From a special fund gifts have been sent yearly to Micronesia, Turkey, and Hawaiian students (in our schools) have been educated.

The direct work of the missionaries continues through the Hawaiian Board. The original plant is still thrifty, never having ceased to bear fruit, although some of the time its growth has been greatly retarded and its fruitage small. When this young life could not push out through the Hawaiian churches, it came to the surface among other nationalities—the Chinese, the Portuguese, and a strong thrifty branch among the Japanese race. The kindergartens and social settlements are charming spots of fresh verdure. Three young sprouts appear among the 14,000 Filipinos and a small growth among the Porto Ricans of Hilo. Notwithstanding wars and rumors of wars, and calls for help from poor war-worn Europe and Asia, there were ninety-seven churches that poured gifts into the treasury of the Hawaiian Board in 1915. There are strong plants now reaching away out from the churches through the Men's League and attacking health problems, social evil and even legislation, and through the Anti-Saloon League closing saloons and lessening the curse of intemperance. Some vigorous growths rooted in the churches are emanating from the Y. M. C. A. and the Y. W. C. A. and beautifying the land, and through the Christian Endeavor new shoots from old roots are covering with life many deserted churches, paying off old debts and keeping alive the faith of the Fathers. The Boy Scouts and Lincoln-



Mission Memorial Building, Honolulu, 1916



Lee-Legions are offshoots, also, which gladden waste places with their refreshing vitality. The Hawaiians are coming to their own and the gospel vine is blossoming among their churches. What is still better, the Bible school for preparing young ministers was never more promising, and this in itself is a prophesy of better things to come, "When the whole earth shall be covered with the glory of God."

#### CONCLUSION

Let us close with a moving picture of the history contained in this book, taking our stand on King Street near the Kawaiahao Church of Honolulu:

The time is 1820. You face the ocean. You see the busy missionary, training his ear to catch new sounds, record new words and struggle with the translation of the Bible into a new language. His young wife in a grass hut on a mat-covered earth floor is cooking and washing with inadequate appliances, worn, weary, and sick with no doctor on the whole islands. She holds meetings with the mothers who tell of babes they have murdered.

A year later: The missionaries are erecting a frame building with board floors and glass windows. There is a large cellar where stores may be housed in safety, a common dining-room for the four families, three distinguished guests, five children besides two infants and a few natives, all trying hard not to knock elbows or be in others way. The preacher stands at the side entrance with the lower half door closed for a pulpit, trying to preach in a new tongue to a crowd of listening natives. A mother is in a grass school room with her foot on the



rocker of her infant's cradle while she teaches a class of native boys and girls to read and write their own language. Another is struggling to make good bread from mouldy flour, or preparing an evening tea for friendly captains, caring for a sick and dying sailor, entertaining the king and his retinue, making dresses for the queen and ruffled shirts for the king and teaching unskilled fingers to do the same.

The film moves on: Ten years have passed. Soft blocks of coral, cut under water, have been carried by men, set in lime mortar, made from burnt coral, and there is the Depository where all the business of the mission is done, goods from Boston received, stored in the attic and cellar and sent by little schooners to the various stations. Here guests were received, for they practiced the precept to "welcome the coming and speed the parting guest."

Five years more: The printing press is taken from the grass hut and housed in the little coral printing office, from which the Bible, fully translated, printed and bound, went out to a nation already taught to read and love the Word of God.

One more turn of the film brings you to 1840 and the great stone church that takes the place of the grass Chapel, the scene of so many conversions and triumphs of the gospel.

Now cherish this picture of devotion and self-sacrifice and slowly turn to the hills, and while you turn the years are reeled off. Near a century has passed since the beginning and 1916 places before you the massive Mission Memorial Building situated in the center of a lovely park on old historic ground where in the past

successively stood the doctor's office, the pastor's home, and a Boarding School for Hawaiian Girls. With its wide welcoming approach it stretches almost from street to street.

The great massive pillars and arched doorway seem strong and dignified as the Fathers themselves. The rock foundation is symbolic of the "Rock of Ages" upon which the spiritual structure of the Fathers was built. The bright red bricks in the building, pointed off in white cement, seem to indicate the individuals, men, women, and children who have helped and are helping to erect the "house not made with hands."

From the Auditorium comes a volume of praise, in English from an assembly of young Hawaiians, led by a dignified Hawaiian pastor. The Book Rooms and the Publishing Rooms send out their messages in print, and from these headquarters the Chinese, Japanese, Portuguese, and Filipino Christian workers extend living branches throughout the islands, Bible schools flourish and churches bear fruit that will be enjoyed throughout the world. As the electric lights streaming from the many windows have eclipsed the whale-oil lamps of the Fathers so shall the full splendor of the Sun of Righteousness banish all darkness from the land.



## APPENDIX

### FIRST COMPANY

Brig *Thaddeus*, arrived at Kailua, Hawaii, April 4, 1820.

Rev. Hiram Bingham  
Mrs. Sybil Mosely Bingham  
Rev. Asa Thurston  
Mrs. Lucy Goodale Thurston  
Mr. Samuel Whitney  
Mrs. Mercy Partridge Whitney  
Thomas Holman, M.D.  
Mrs. Lucia Ruggles Holman  
Mr. Daniel Chamberlain  
Mrs. Chamberlain  
Mr. Samuel Ruggles  
Mrs. Mary Wells Ruggles  
Mr. Elisha Loomis, Printer  
Mrs. Maria Theresa Sartwell Loomis

### SECOND COMPANY

Ship *Thames*, arrived at Honolulu, April 27, 1823.

Rev. Artemas Bishop  
Mrs. Elizabeth Edwards Bishop  
Mrs. Delia Stone Bishop . . . Ship *Parthian*  
Rev. William Richards  
Mrs. Clarissa Lyman Richards  
Rev. Charles Samuel Stewart  
Mrs. Harriet B. Tiffany Stewart

Mr. James Ely  
Mrs. Louisa Everst Ely  
Mr. Joseph Goodrich  
Mrs. Goodrich  
Abraham Blatchley, M.D.  
Mrs. Jemima Marvin Blatchley  
Mr. Levi Chamberlain  
Mrs. Maria Patten Chamberlain....Ship *Parthian*

## THIRD COMPANY

Ship *Parthian*, arrived at Honolulu, March 29, 1828.

Rev. Lorrin Andrews  
Mrs. Mary Wilson Andrews  
Rev. Ephraim Weston Clark  
Mrs. Mary Kittredge Clark  
Mrs. Sarah H. Clark  
Rev. Jonathan Smith Green  
Mrs. Theodosia Arnold Green  
Mrs. Asenath Cargil Green  
Rev. Peter Johnson Gulick  
Mrs. Fanny Hinckley Thomas Gulick  
Gerritt Parmlee Judd, M.D.  
Mrs. Laura Fish Judd  
Mr. Stephen Shepard, Printer  
Mrs. Margaret Caroline Stow Shepard  
Miss Maria C. Ogden, Teacher

## FOURTH COMPANY

Ship *New England*, arrived June 7, 1831.

Rev. Dwight Baldwin, M.D.  
Mrs. Charlotte Fowler Baldwin  
Rev. Sheldon Dibble  
Mrs. Maria Tomlinson Dibble  
2nd Mrs. Antoinette Tomlinson Dibble

Rev. Reuben Tinker  
Mrs. Mary Throop Tinker  
Mr. Andrew Johnstone  
Mrs. Johnstone

## FIFTH COMPANY

Ship *Averick*, arrived April, 1832.

Rev. William Patterson Alexander  
Mrs. Mary Ann McKinney Alexander  
Rev. Richard Armstrong  
Mrs. Clarissa Chapman Armstrong  
Rev. John S. Emerson  
Mrs. Ursula Sophia Emerson  
Rev. Cochran Forbes  
Mrs. Rebecca Duncan Forbes  
Rev. Harvey Rexford Hitchcock  
Mrs. Rebecca Howard Hitchcock  
Rev. Lorenzo Lyons  
Mrs. Betsey Curtis Lyons  
Mrs. Lucia G. Smith Lyons....Bark *Mary Frazier*  
Rev. David Beldon Lyman  
Mrs. Sarah Joiner Lyman  
Rev. Ephraim Spalding  
Mrs. Julia Brooks Spalding  
Alonzo Chapin, M.D.  
Mrs. Mary Ann Tenney Chapin  
Mr. Edmund H. Rogers, Printer  
Mrs. Mary Ward Rogers....Ship *Parthian*  
Mrs. Elizabeth Hitchcock Rogers..Ship *Hellespont*  
Mr. Lemuel Fuller, Printer

## SIXTH COMPANY

Ship *Mentor*, arrived April, 1833.

Rev. Benjamin Wyman Parker  
Mrs. Mary Elizabeth Barker Parker



Rev. Lowell Smith  
Mrs. Abba W. Tenney Smith

## SEVENTH COMPANY

Ship *Hellespont*, arrived May, 1835.

Rev. Titus Coan  
Mrs. Fidelia Church Coan  
2nd Mrs. Lydia Bingham Coan  
Mr. Henry Dimond, Bookbinder  
Mrs. Ann Maria Anner Dimond  
Mr. Edwin Oscar Hall, Printer and Assistant Circular Agent  
Mrs. Sarah Lynn Williams Hall  
2nd Mrs. M. L. D. Hall  
Miss Lydia Brown, Teacher

## EIGHTH COMPANY

Bark *Mary Frazier*, arrived June, 1837.

Rev. Isaac Bliss  
Mrs. Emily Curtis Bliss  
Rev. Daniel Toll Conde  
Mrs. Andelusia Lee Conde  
Rev. Mark Ives  
Mrs. Mary Anna Brainerd Ives  
Rev. Thomas Lafon, M.D.  
Mrs. Sophia Louisa Parker Lafon  
Mr. Edward Johnson  
Mrs. Lois S. Hoyt Johnson  
Seth Lathrop Andrews, M.D.  
Mrs. Parmelly Pierce Andrews  
Mr. Edward Bailey, Teacher  
Mrs. Caroline Hubbard Bailey

Mr. Samuel Northrup Castle, Secretary Agent of  
the Mission many years

Mrs. Angeline Loraine Tenney Castle  
2nd Mrs. Mary Tenney Castle

Mr. Amos Starr Cooke  
Mrs. Juliette Montague Cooke

Mr. Horton Owen Knapp, Teacher  
Mrs. Charlotte Close Knapp

Mr. Edwin Locke  
Mrs. Martha Laurens Rowell Locke

Rev. Charles McDonald  
Mrs. Harriet Treadwell Halstead McDonald

Mr. Bethuel Munn, Teacher  
Mrs. Louisa Clark Munn

Mr. William Sanford Van Duzee, Teacher  
Mrs. Oral Hobart Van Duzee

Mr. Abner Wilcox  
Mrs. Lucy Eliza Hart Wilcox

Miss Marcia Maria Smith, Teacher

## NINTH COMPANY

Ship *Gloucester*, arrived May 22, 1841.

Rev. Daniel Dole  
Mrs. Emily H. Ballard Dole  
2nd Mrs. Charlotte Knapp Dole

Rev. Elias Bond  
Mrs. Ellen Mariner Howell Bond

Rev. John D. Paris  
Mrs. Mary Grant Paris  
2nd Mrs. Mary Carpenter Paris  
Mr. William Harrison Rice, Teacher  
Mrs. Mary Sophia Hyde Rice

## TENTH COMPANY

Arrived about 1842.

James W. Smith, M.D.

Mrs. Millicent K. Smith

Rev. George Berkley Rowell

Mrs. Malvina J. Chapin Rowell

## ELEVENTH COMPANY

Arrived about 1842.

Rev. Asa Bowen Smith

Mrs. Sarah Gilbert White Smith

## TWELFTH COMPANY

Brig *Globe*, arrived about May, 1844.

Rev. Eliphalet Whittlesey

Mrs. Elizabeth Keene Whittlesey

Rev. Timothy Dwight Hunt

Mrs. Mary Hodge Hunt

Rev. John Fawcett Pogue

Mrs. Maria K. Whitney Pogue

Rev. Claudius Buchanan Andrews

Mrs. Anna Seward Gilson Andrews

2nd Mrs. Samantha G. Andrews

## THIRTEENTH COMPANY

Ship *Samoset*, arrived about February 26, 1848.

Rev. Samuel Gelston Dwight

Rev. Henry Kinney

Mrs. Maria Louisa Walworth Kinney

## FOURTEENTH COMPANY

Ship *Chaica*, arrived about December, 1854.

Rev. William Cornelius Shipman

Mrs. Jane Stobie Shipman

## FIFTEENTH COMPANY

Arrived about 1855.

Rev. William Otis Baldwin  
Mrs. Mary Proctor Baldwin

## INDIVIDUAL ARRIVALS

Arrived about September, 1860.

Rev. Cyrus Taggart Mills  
Mrs. Susan Lincoln Mills

Arrived about March, 1849.

Charles Hinckley Wetmore, M.D.  
Mrs. Lucy Sheldon Taylor Wetmore

Arrived about September, 1855.

Mr. William Avery Spooner  
Mrs. Eliza Ann Boynton Spooner

## BORN IN HAWAII

Rev. Anderson Oliver Forbes  
Mrs. Maria Pattern Chamberlain Forbes

Rev. Luther Halsey Gulick  
Mrs. Louisa Lewis Gulick (Born in New York City)

Rev. Orramel Hinckley Gulick  
Mrs. Ann Eliza Clark Gulick

Prof. William De Witt Alexander  
Mrs. Abbie Baldwin Alexander

Rev. Sereno Edwards Bishop  
Mrs. Cornelia A. Sessions Bishop

Missionaries of the American Board to Micronesia, whose base of supplies was Honolulu, and whose principal avenue of connection with the world was the missionary vessel, *Morning Star*:

## MISSION TO MICRONESIA

*Missionaries*

Arrived at Kusaie, August, 1852.

Rev. Benjamin Galen Snow

Mrs. Lydia Vose Buck Snow

Rev. Luther Halsey Gulick, M.D. { Also mentioned as  
Mrs. Louisa Lewis Gulick { missionaries to  
Hawaii.

Rev. Albert A. Sturges

Mrs. Susan Mary Thompson Sturges

Arrived at Ponape February, 1855.

Rev. Edward Toppin Doane

Mrs. Sarah Wells Wilbur Doane

2nd Mrs. Clara Hale Strong Doane

Arrived at Ponape October, 1855.

Rev. George Pierson, M.D.

Mrs. Nancy Annette Shaw Pierson

Arrived at Ponape September, 1857.

Rev. Hiram Bingham, 2nd

Mrs. Minerva Clarissa Brewster Bingham

Arrived at Ponape September, 1858.

Rev. Ephraim Peter Roberts

Mrs. Myra Holman Farrington Roberts

## INDEX

This Index limits itself largely to such Hawaiian names and places as are referred to in the preceding pages. As a rule, the names of the Missionaries have not been presented here because they appear in full in the Appendix, and because they receive such frequent mention in the extended quotations which form the body of the book.

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